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COMMONWEAL

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CORRESPONDENCE

The Dorn expulsion

Kimball, Minn.

To the Editors: The article by Robert L. Spaeth, "Cloud Over St. Cloud" [December 5] requires further amplification. Some facts were omitted; others were not stated correctly.

It should be understood from the outset that the author was not writing from an unbiased position. At one time he was a regular columnist for the *St. Cloud Visitor*. Bishop George Speltz found his writings to be unsettling and too challenging to church positions. Finally Bishop Speltz canceled Spaeth's column in the paper. Since that event Spaeth has not missed an opportunity to be critical of Bishop Speltz.

At the time of his cancellation, Spaeth complained that Bishop Speltz lacked the courage to tolerate dissenting opinions in the *Visitor*. Spaeth voices that same complaint in his *Commonweal* piece. In doing so Spaeth exhibits a complete lack of understanding of the mission of a diocesan paper.

The *St. Cloud Visitor* is a semi-subsidized paper for the information and education of the faithful of the St. Cloud diocese. The paper is sent to all the parish members in the diocese . . . Bishop Speltz is the publisher of the paper.

Under such conditions, Spaeth is dreaming if he thinks the bishop is going to allow publication of views from those in positions of responsibility which challenge official church positions. . . .

That is what happened in the case of Fr. Dorn. The church maintains that homosexuality is unnatural and sinful. In his column in the *Visitor*, Fr. Dorn said homosexuality is a blessing and a gift from God. In a public discussion I had with Fr. Dorn he would not separate the sin from the sinner, that is, to accept those with homosexual tendencies who do not engage in homosexual practices. Fr. Dorn, says on must accept both those who practice and those who don't.

It is not true, as Spaeth contends, that views of gays and lesbians were not aired in the *Visitor* after the controversial column. In the following three issues, the *Visitor* published a heavy volume of letters from both sides. Finally, Fr. Zimmerman, the editor, decided not to publish any more letters on the subject. How long did Spaeth want this to go on? . . .

The *St. Cloud Visitor* is an excellent paper in my opinion. Fr. Zimmereman publishes news items in the paper which are not favorable to the Catholic church. His editorials have been moderate to modestly liberal in an area that is extremely conservative. For allowing any fresh air into the pages of the *Visitor* Fr. Zimmerman has had many uncomfortable moments.

At an earlier time I wrote a column in the *Visitor* at the request of the staff in the same series as Fr. Dorn. The topic then was whether or not girls should be allowed to assist at Mass with boys. I took the affirmative position and the following week I was raked over the coals in letters to the editor for daring to suggest such a heresy.

Blame — if blame be needed — for the Dorn incident, can be affixed at many places. Bishop Speltz might have second thoughts about accepting a homosexual priest into his diocese, but being compassionate, he took in Fr. Dorn and assigned him to the state university parish. The staff of the *Visitor* also must be having second thoughts about choosing the topic for its pages and asking Fr. Dorn for an opinion. Fr. Dorn also bears some responsibility for challenging the authority of the church and the bishop in his own paper.

MARTIN J. McGOWAN

The author replies:

Martin McGowan has misrepresented what I wrote about the *St. Cloud Visitor*'s unilateral cut-off of debate on the firing of Fr. William Dorn. Fr. Dorn's column appeared in the September 18, 1986 *Visitor*; letters-to-the-editor commenting on his opinions, as well as Bishop George Speltz's statement of objections, appeared in two subsequent issues.

I did not contend — McGowan's claim to the contrary — that "views of gays and lesbians were not aired in the *Visitor* after the controversial column." Rather, as I reported and McGowan distorted, it was soon *after* Speltz fired Dorn that the editor received "the largest stack of letters, newspaper clippings, and statements that I have ever gathered." The debate by then had moved beyond the issue of how to minister to homosexuals, to questions such as whether a priest who does minister to homosexuals and writes an invited article in his diocesan newspaper should be fired for doing so. This is the debate that has been frozen out of the *St. Cloud Visitor*.

Recently Bishop Speltz admitted his responsibility when he told a *Minneapolis Star and Tribune* reporter, "I would admit — recognize — that on this subject debate has been closed, so far as I'm concerned." Despite what McGowan wrote, it was not a matter of "enough is enough," but rather "nothing is enough."

As the St. Cloud Newman Center's parish council said in their statement of protest over the firing of Fr. Dorn (a statement the *Visitor* refused to print), "it is imperative the church allow freedom of expression without intimidation or repercussion."

ROBERT L. SPAETH

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COMMONWEAL

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Voodoo treaty-reading

While all eyes have focused on Washington in recent weeks for the dramatic revelations of the Tower Commission, Soviet leader Gorbachev has been at work re-directing the action toward a stage of his own choosing. First he ended the Soviet Union's eighteen-month moratorium on nuclear testing, satisfying his military critics at home. And he sent a new plan to Geneva for the removal of all Soviet and U.S. medium-range missiles in Europe by the end of five years. While many of the details of the latter have to be explained, at this writing it appears Mr. Gorbachev has achieved a rousing "first-act" curtain, one that caught the West by surprise, one that will necessitate groping and regrouping in later scenes.

This is not to say Washington and the Reagan administration have been fixated and immobilized by the Iran controversy. On the contrary, in arms control the president has a vastly different agenda from Mr. Gorbachev's. Even as he has been trying to mind the fire in the kitchen, he has quietly sent his men abroad to pursue that "other" business in the capitals of Europe. In the persons of Paul Nitze of State and Richard Perle of Defense, the ongoing implementation of President Reagan's Strategic Defense Initiative (SDI) is being ably promoted abroad. The president's recent foreign policy failures have only increased his administration's incentive to achieve some lasting legacy in the next two years. SDI would do that, significantly redefining the basis from which subsequent administrations would have to direct their efforts at arms control, even if an accord is reached imminently on intermediate-range missiles.

Nitze and Perle travel with high-level documents to NATO members already involved in lucrative Star Wars research programs: the president's reinterpretation of the 1972 ABM Treaty. While the emissaries have not been greeted with enthusiasm, their determination is convincing. In this pivotal scene of the arms control drama, they are attempting to position the ABM Treaty itself at center stage. Like Rosencrantz and Guildenstern, they seek its timely demise, while at Geneva U.S. negotiators are required to refrain from discussing any limits on defensive missile systems which might differ from the administration's new interpretation of the ABM Treaty.

That treaty, ratified by the U.S. Senate in 1972, remains the only bilateral arms control agreement still in force between the U.S. and the USSR. Its purpose was to prevent either superpower from ever acquiring the capability of implementing a nationwide defense against strategic missiles. Its aim in doing so was to restrict the escalation of offensive strategic nuclear weapons by decreasing the incentive to add more. While both the U.S. and the USSR have claimed, not without reason, that the other has violated certain aspects of the treaty in the last fifteen years, the basic thrust

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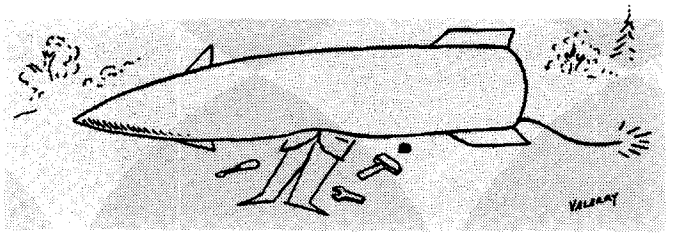
of the agreement has never been in serious question. Not until recently. Even following President Reagan's March 1983 Star Wars speech, his administration maintained the traditional interpretation of the treaty, designating SDI purely a research project, a point reiterated as late as last month in a report by the U.S. Arms Control and Disarmament Agency.

Although the Soviets initially rejected SDI research on grounds of the 1972 treaty, at Reykjavik they grudgingly accepted "laboratory research" as permissible. By that time, however, Mr. Reagan was claiming that the treaty also allowed development, although not deployment, of an SDI system. In so doing, he made clear what had been his intent from the beginning: the eventual deployment of a fully-implemented space defense. The price would entail the reinterpretation, if not the repudiation, of the ABM Treaty. In fact, the administration had begun such a reinterpretation a year before Reykjavik. It is that revisionist reading which is now being proffered abroad by Nitze and Perle.

There are problems, however, with the reinterpretations. (These have been defined most clearly in the *Harvard Law Review*, June 1986, by Professor Abram Chayes.) The misuse of the logic they employ defines the whole affair as an effort in voodoo treaty-reading. Yet the revisionists stand a chance of prevailing. The Reagan administration has often shown a dogged tenacity in accomplishing its agenda, even when its policies proved to be misguided, and even when they have required the most complicated means of dissimulation, as in the Iran-*contra*spiracy affair.

Two crucial questions must therefore be reexamined at this time: Is the administration's reinterpretation of the 1972 treaty correct? And what is the constitutional responsibility of any administration to abide by solemn treaties? Given the moment, it must rest with Congress, and perhaps eventually with the courts, to conduct such an inquiry.

- The Congress must determine whether the administration's new view is consistent with the general logic of the treaty, whether it is in keeping with the negotiating record and the views of those who at the time composed the treaty, and whether it is consistent with how the treaty has been interpreted since its ratification, including by the Reagan administration itself. There is ample evidence that the new reading utterly fails all these criteria. Furthermore, gutting the ABM Treaty could undermine what remains of the arms control process. To abandon the most reliable, long-established means of restricting the nuclear arms race is to leave everyone more vulnerable and with less incentive to enter into future treaties. Foreign Minister Genscher was wise to tell the visiting Nitze and Perle that West Germany advises both the U.S. and the USSR to adhere to a strict interpretation of the treaty.
- Congress must insure that the administration fulfills its treaty obligations. These agreements were made with the advice and consent of the Senate. While they can be terminated unilaterally by a president, it has never been argued that their individual obligations can be *modified* without consent of the Senate. Recourse to the federal courts may be required in the present case. Until proven otherwise, Congress should defend



the traditional reading of the 1972 treaty. As Senator Nunn (D-Georgia) recently wrote the president, a decision to abridge the ABM Treaty "would provoke a constitutional crisis of profound dimensions."

Last month President Reagan told a conservative audience he was saving his "best stuff" for the final act. What might this presage? Considering so many foreshadowings, and the desire of the president to leave SDI as a legacy, the days of the ABM Treaty clearly may be numbered. During the night watches, the Rosencrantzes and Guildensterns are very much at work. It is important that their activity remain but a passing sidelight to the broader action, that its potential for tragedy fall decidedly short of affecting the central drama.

THE NEXT OIL CRISIS

Remember gas lines? Hours spent waiting in a string of cars snaked around islands of gas pumps, lines that spilled out onto the street, blocking traffic. Horns blared. Drivers sighed; some cursed. One had to rev up the engine to move a foot. All this, to buy a few measly gallons of gas at recently quadrupled prices, gallons which — given the gas guzzlers most Americans drove then — wouldn't go very far.

Europeans had it even worse. Gas was rationed and use of fuel at home and at work was restricted. On brown-out days, businesses made do with neither lights, electricity-powered machines, nor heat. Stiff fines were imposed on violators. So began the winter of '73, the year OPEC became a household word.

The second oil crisis, in 1979, was milder; prices merely doubled. But virtually every year since then, dour forecasts have been published predicting the *next* oil shock. The National Petroleum Council's March 1987 report predicts the worst scenario yet, which should hit in the 1990s when the U.S. will be dependent on foreign sources for from 48 to 60 percent of its oil needs. And for good reason. Conservation and common sense are being squeezed out of current U.S. energy policy.

No sooner did OPEC agree to stabilize oil prices (around $18 a barrel) and no sooner did the price of gasoline drop to below a dollar a gallon (finally), than some Americans — under the ruse of opposing big government — developed a case of collective amnesia about gas lines and a nostalgia for V-8 engines with a speed limit worthy of them. Never mind that the Texas economy is collapsing; that "trade balance" is a euphemism; and that oil is a resource which, to the best of our

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knowledge, lies buried in far greater quantities in the Persian Gulf than anywhere else, our Alaskan deposits included.

Deregulation enthusiasts, led by the Reagan administration, are posing the question: What about the law? The law of supply and demand, that is. What about the consumer who *wants* to purchase a big car? What about the low-income family who *wants* a cheap (though expensive to operate) refrigerator? The logic of this position depends upon who is blamed for the last oil crisis. Check one: OPEC; the U.S. oil cartels; the U.S. government. The Reagan administration blamed the government, so now it seeks a corrective in "the unbridled market." This phrase appears to sum up our national energy policy.

Therefore, after a deadlock last term, Congress is reconsidering a bill to allow states to rescind the 55 mph speed limit. In December, Vice President Bush headed a task force which proposed: (1) to abolish the fuel economy standards, laws which require auto makers to produce energy-efficient cars or face fines (Chrysler supports the federal controls), and (2) to eliminate the Interstate Commerce Commission itself, the agency which regulates the nation's trucking and railroads.

Obviously, such a market-oriented approach promotes neither efficiency nor conservation. It does promote a course which, environmentalists predict, will accelerate the inevitable oil crash. Why take such counterproductive measures? Especially since were we to reduce our consumption of energy — as the nation had been doing with the help of legislation like the Energy Policy and Energy Conservation Act of 1975 — and were able to match Western European rates of consumption, the costs of U.S. energy could be cut in half. Were we more stringent still, and able to match the Japanese consumption rates, we could extend fossil fuel reserves *for the whole world* by nineteen additional years. Such a focus could also reduce the trade deficit, reduce clean-up costs for pollutants and damage caused by acid rain, and could reduce tensions between the U.S. and the Middle East. Such a course would necessitate developing alternative sources of energy (wind, sun, water) — long out of fashion.

This laundry list of options is not innovative; it offers no immediate relief to the domestic oil industry's woes; and it does not provide a definitive solution to the world's dependence on a non-renewable energy source. But even limited measures are better than passively waiting for the next energy crisis. The time to act is now, when at least on the energy front, the Middle East doesn't have the U.S. over a barrel.

TV GUIDE

● "We Are the Children" is a two-hour TV film about a young American physician and a television reporter whose lives are transformed by their work in a mission clinic for victims of the Ethiopian famine. It will be shown on ABC on March 16. Tony Award-winner Judith Ivey (*Brighton Beach Memoirs* and *Hurlyburly*), Ally Sheedy (*The Breakfast Club*), and Ted Danson ("Cheers") star in this Paulist Productions drama that probes the inevitable questions — about suffering, faith, and service — evoked whenever anyone confronts a catastrophe of such magnitude. The film has its weaknesses, but it is well worth the viewing time; and the photography has a power of its own.

● Mary Pat Kelly, whose articles for *Commonweal* include a profile of Northern Ireland's Catholic political leader John Hume (Dec. 14, 1984), has produced a documentary on Hume and the nonviolent politics of his Social Democratic Labor Party. "To Live for Ireland" was shown on numerous PBS affiliates last January; it will be aired on New York's WNET at 11 p.m., April 21, and other public television stations may yet schedule it. Readers who view it will be rewarded with several seconds' worth of a *Commonweal*-sponsored reception for John Tierney, SDLP mayor of Derry.

PRESIDENTIAL POLITICS

CUOMO'S DECISION

LIBERALISM & THE PRIMARY

In physics we would suspect an error if both freezing and heating were said to set water boiling. But little notice was taken when the elegies for the Cuomo campaign argued both that it was as a son of the New Deal that Mario Cuomo generated passionate support and that most of his supporters had no trouble in shifting their loyalties to Gary Hart, a man whose political career has, until now, been built on opposition to the New Deal legacy.

The governor of New York, described as Franklin Delano Cuomo by the *New York Times*, has been defined as a New Dealer so often that it's simply taken for granted his support comes from having managed to do what Walter Mondale could not — reassemble the New Deal coalition. But concepts rotely repeated, like the concept of the New Deal itself, lose their clarity of definition just as photographs lose their resolution the more they are copied.

Cuomo made his statewide reputation as lieutenant governor in the neoliberal administration of Hugh Carey, an administration marked by sweeping cuts in both taxes and services to the poor. Cuomo, a staunch defender of those tax cuts, used his term as lieutenant governor to cultivate the conservative, tax-conscious, upstate New Yorkers who gave him his victory over Ed Koch in the 1982 gubernatorial primary. Running against right-wing Republican Lew Lehrman in the general election, Cuomo captured only half of the blue collar vote but beat Lehrman by 11 percentage points among voters earning more than $40,000 a year. In the general election Cuomo won less by gathering the faithful (he won only 58 percent of the

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Italian vote) than by capturing traditionally Republican professional and managerial voters.

The governor's appeal for liberals nationwide "from a values component," as one West Coast activist awkwardly put it, is based largely on his stirring 1984 keynote convention address and his eloquent call for religious tolerance delivered at Notre Dame that same year. But Cuomo has been sharply critical of liberal activists. Sounding a neoconservative theme, he has accused them of "driving away a major segment of our constituency." Democrats, he argues, should "serve the poor without crushing the middle class." It's a message that has played surprisingly well in suburbs of New York City, where Cuomo has achieved unprecedented popularity for a Democrat.

Cuomo has a talent for the creative balance. Vehemently opposed to the death penalty, he's been a hawk on crime to the point of supporting various forms of preventive detention. An ally of the government employee unions, he's also defended the privatization of some government services arguing that "it is not government's obligation to provide services but to see that they're provided." He increased state spending at a faster rate than the growth in personal income, but he's also supported traditionally conservative accounting reforms and emphasized "fiscal responsibility." The core of Cuomo's success as governor comes from what one of his critics, Walter Olson of the Manhattan Institute, calls a "popular combination of principles — big government on a pay-as-you-go basis." This is a balancing act made possible by the vigor of New York's economy while Cuomo has been in office.

Rhetorically, Cuomo has emphasized the moral foundations of the welfare state, but in practice he's understood that support for government social programs is based to a large extent on enlightened self-interest. It was Cuomo's insight to see that there was little in the way of a principled opposition to activist government among the suburban voters, now nearly as numerous as voters from New York City. Overwhelming majorities of New York's suburbanites support government intervention in health care, employment, and education, and also in aid to the poor and elderly, provided such intervention can be done at what they see as a reasonable cost in taxes. In the suburbs Cuomo was perceived as a pragmatist independent of the "special interests." Although he was running for reelection in 1986 against a Republican ticket headed by a suburban county executive, Cuomo won 62 percent of the suburban vote, the best showing by a Democrat in sixty years.

Across the river in New Jersey, Republican Governor Tom Kean has governed in a parallel fashion and on the basis of a similar coalition. The overwhelmingly popular Kean, whose base was in the suburbs, reached out to bring inner-city and blue-collar workers into his coalition. It produced a record-breaking reelection win in 1985. George Bush's top strategist, Lee Atwater, has described the Kean victory as part of a "new political synthesis" based on a balanced mix of "compassion," fiscal conservatism, and traditional values. Simply put, the "new synthesis" meant that a candidate had to show that his heart was on the left even if his wallet was on the right. It's a synthesis that also won the Virginia governorship for the Democrats in 1985 and a score of Senate seats for the Democrats in 1986.

If Cuomo had the magic formula, the best of both worlds — a liberal image and moderate suburban support — why didn't he go for the gold? I have no reason to doubt all the personal reasons he gave for not running. Worries about his family, the fallout from the Ferraro affair, his bad back, and the sheer tedium of the primary process were no doubt reasons for his decision. But if the high personal price of running were so overwhelming, why did he flirt with the idea for so long and so seriously? Strangely, while taking Cuomo's explanation at face value and literally, the press has failed to connect the governor's decision to the change in the political climate brought on by the Democratic victories in the '86 mid-term election and then the Iragua affair.

Before the mid-term elections weakened the Reagan presidency and then Iragua crippled it, Cuomo was the indispensable man, the one Democrat whose personal appeal could match the president's magnetism. Never mind that his intensity (unlike most politicians, he has an inner life), his volatility, his inaccessibility frightened other politicians. He appeared to be the only hope to crack what had come to look like a

A rain of paper confetti

When I open my mother's wine-red leather pocketbook in October, to wear with my autumn clothes, it is filled with tiny confetti. These innocent dots of pink and blue paper are disturbing, like the currency of a country that no longer exists. I load the bag with wallet, address book, comb, car keys. Now each time I open it the confetti is there to remind me of that other country to which I have no passport.

Carne vale, good-bye to the flesh, Carnival. Deep in the gloom of winter, it is an exuberant feast in my mother's country. Faithful to its medieval origins, the villagers dress as monks and nuns, devils with tridents, grotesque virgins with pregnant bellies. On that day all pieties are mocked and a wild drunkenness takes over. This need for buffoonery, this fall from grace is tolerated as a release, encouraged even as a ritual, to be followed by Lent and the Passion of Christ.

The last letter I received from my mother was in February. Already terminally ill, she had driven herself to the Carnival and, with her usual gift for vivid description, her desire to entertain me, she dwelt on the wintry sun, the elaborate floats on which devils were dunking monks into boiling vats, their horns lighting up with electric lights, the prince of Carnival in his coach surrounded by buxom village beauties wearing plastic crowns, the music played by the local *Joekskapel* or "fun chapel" in which her

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permanent Republican lock on the presidency. As the chosen one, with the gift of magnetism, Cuomo would have been automatically elevated above the pack. He could have been freed of some of the harsh scrutiny of primary campaigning and the stigma of possible defeat in the early heats. But the weaker the Republicans the less value the Democrats as a party would attach to the Cuomo candidacy. When scandal put the White House within easy grasp of the Democrats, Cuomo became, despite his standings in the polls, just another contender. He would have to slug it out every inch of the way over a rugged terrain beginning with what for him would be unwinnable primaries in Iowa, New Hampshire, and the Southern states. Cuomo's standing among Democratic pols ironically rose and fell with Reagan's: Iragua helped produce his withdrawal.

Have we seen the last of Mario Cuomo as a presidential candidate in 1988? Possibly not. His behavior since the withdrawal has all the earmarks of his earlier desire to run. He has in short order (a) made his strongest statement yet about environmental policy; (b) announced trips to Moscow, Japan, Israel . . . ; (c) called for Richard Nixon to take over America's arms control negotiations, a subject on which he'd previously had little to say; (d) issued a harsh attack on Gary Hart; (e) called on New York's Democrats to stay uncommitted in the presidential race; and (f) encouraged the candidacy of the moderately liberal Southern Senator Dale Bumpers of Arkansas, a man regarded as someone who could derail the Hart candidacy.

All of this could be seen simply as an attempt by Cuomo to enhance his position in the Democratic party and perhaps prepare for 1992. But there is something else here. For the first time in many a year there are murmurings about a Democratic convention requiring more than one ballot. The scenario goes something like this. Hart, who is weakened because he no longer has a "traditional Democrat" like Cuomo to serve as a foil, wins the opening contest in Iowa. But he's upset in New Hampshire by Governor Michael Dukakis from neighboring Massachusetts. Dale Bumpers, Missouri Congressman Richard Gephardt, running hard on a protectionist platform, and Jesse Jackson all do well in the Southern primaries on Super Tuesday, March 7, 1988. From there on in at least five Democrats will slug it out, bloodying each other along the campaign trail, until by convention time it appears that the Democrats are about to snatch defeat from the jaws of victory. Once again Mario Cuomo becomes the indispensable man.

When told of Cuomo's decision not to run, Democrat Mel

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neighbor, the director of the roof tile factory, played the cymbals. "But mostly I watched a child dancing all by itself, aside from the crowd, in a rain of paper confetti."

After that she no longer went out, but waited for my arrival, lying on the sofa. Lent is very long. She was patient and tried to draw the dancing child. She painted two spiky shells that lay on the bookcase near the sofa. "I'm so lazy," she said when I finally arrived. But suddenly filled with a last burst of energy, she decided to die as quickly as possible so I would not have to wait too long. "Tomorrow, we begin," she announced and stopped eating and drinking. Goodbye to the flesh, *carne vale*.

On Palm Sunday it rained all day. She stayed in bed for the first time and asked for morphine. Her mood was euphoric. It occurred to me she might not wait for the Passion, would not compete with the larger drama to follow. My sister sat by her side, drawing her profile now as spiky as the shells, and I went to Mass. The children of the village, this time in well-behaved white, enacted the blessing of the water, the light, the trees, the animals. It was a joyous feast. Back in her white room I gave my mother the blessed branch of box used in that country instead of palm leaves. Her gray eyes grew huge with wonder. "How beautiful," she said. A fly buzzed in the room, but she told us it was an old friend of hers called Fifi; we should not hurt it.

In the afternoon she began to sing her national anthem. "After centuries of slavery, the Belgian rises from the tomb. . . ." She told us to climb on a stool to find a certain sheet on the top shelf of the closet. It was stiff white linen, with her grandmother's initials embroidered on it, to be used as her shroud. When all was ready she said she would sleep. She lay on her side and did not move again.

Now the confetti in my pocketbook is like a bonus of small change. It reminds me of the need for folly. Like the child dancing by herself and my mother delighting at the sight, I buy myself carnivals; I ease into the Lents to follow; I throw all my pieties to the wind.

CLAIRE NICOLAS WHITE

(Claire Nicolas White is a novelist, poet, essayist, and short-story writer. Her book Biography and Other Poems *is published by Doubleday.)*

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Miller, speaker of the New York State Assembly, responded: "...it's over now, at least until they draft him."

FRED SIEGEL

(Fred Siegel, author of Troubled Journey: From Pearl Harbor to Ronald Reagan *(Hill and Wang), teaches in the humanities department of The Cooper Union in New York City.)*

IRISH ELECTION

ECONOMIC AGENDAS

JOBS, TAXES, & VOTES

During the four-week campaign for the Irish general election on February 17, the *Irish Times* ran a front-page cartoon that summed up the single issue which dominated the campaign and which now faces the incoming Fianna Fail administration.

Following a $2.2 million raid on a security van in downtown Dublin, the cartoon showed a decaying van bearing the national coat of arms and the name "Ireland" on the side. The back door swings off one of its hinges while a policeman says: "Almost everything's gone. . . . We've a good idea who's responsible. . . . We should catch up with some of them on February 17th."

From the moment the four ministers of the minority Labor party resigned from the government last January, in opposition to social welfare budget cuts proposed by their majority Fine Gael coalition partners, the agenda for the election was set. However, in a rare electoral gamble, the Fine Gael party of Taoiseach (Prime Minster) Garret FitzGerald presented a draft budget incorporating harsh public spending cuts as their effective election manifesto before formally setting the election date.

Central to the government's position was Ireland's huge national debt of 24 billion IR pounds, or 148 percent of GNP. In per capita terms, Ireland's foreign debt — some 40 percent of the total national debt — is far higher than those of Latin America's large debtors. Every Irish person owes $2,820 to foreign creditors whereas the equivalent figure for Argentina is $1,570, for Mexico, $1,220, and for Brazil, $732.

Like Latin American debtors, the Irish government has to borrow more simply to meet its annual payments, which approach $3 billion. According to FitzGerald and his government, this borrowing, much of it domestic, some of it foreign, has driven up interest rates at home and acted as a disincentive to economic investment. The result: sluggish growth rates and historically high unemployment levels.

The government's conclusion, which became Fine Gael's almost exclusive election message, was that to bring down interest rates and thereby stimulate productive investment, government spending had to be reduced by some $450 million this year. Hence the harsh cuts, many of which hit social spending. Furthermore, little immediate relief was offered for the hard-pressed wage-earning sector. Taxes on income and on expenditure net 95 percent of the government's total tax revenue.

In opting to face the electorate with this stark outline of the government's options, Dr. FitzGerald broke with a long electoral tradition. The Irish electorate had grown used to being wooed by parties offering ever more appealing tax cuts, subsidies, and welfare increases. Instead the government party, which usually characterizes itself as Christian Democrat, but which some commentators described as "monetarist" due to its policy on this occasion, offered nothing less than the proverbial hairshirt.

The agenda set by Dr. FitzGerald and doggedly adhered to by Fine Gael throughout the election may have cost the party dearly in electoral support. It clearly provided the key issue to which all other parties had to respond. Opinion polls consistently showed that unemployment and taxation were the two issues most on the mind of the electorate, far ahead of traditional election issues such as Northern Ireland or crime, and Dr. FitzGerald's often emphasized "constitutional crusade" to delete from Irish law elements seen as being too Catholic — such as the constitutional prohibition on divorce — were hardly mentioned.

Fianna Fail, Ireland's largest party, sought to highlight the economic legacy of the Fine Gael government. Fianna Fail's promises to create 57,000 new jobs through exploiting neglected natural resources in the fields of forestry, mariculture, and food processing proved vague. Fianna Fail spokespersons were almost constantly on the defensive when faced with the governing party's specific questions about what cuts in government expenditure a Fianna Fail government would introduce.

After an early 52 percent in the opinion polls, the party dropped steadily during the campaign. It finally won 46 percent of the vote, almost exactly the same showing it had in the last general election in 1982.

Other factors undermined what should have been an easy Fianna Fail victory. The so-called Haughey factor — the controversial political record and disputed trustworthiness of party leader and former Taoiseach, Mr. Charles Haughey — was much emphasized by his opponents. But perhaps more important in costing the party a comfortable majority in the Dail (parliament) was the emergence of the Progressive Democrats, a breakaway party from Fianna Fail set up at the end of 1985.

The PDs, under their charismatic leader, Mr. Desmond O'Malley, a former Fianna Fail industry and justice minister, occupy a place on the political spectrum closer to Fine Gael, with conservative economic policies allied to liberal attitudes on social issues. Thus their consistent 15 percent support in the opinion polls was almost entirely at the expense of Fine Gael and the small social democratic Labor party, than of Fianna

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Fail. But on election day, many of the seats they won were seats that otherwise would have gone to Fianna Fail.

If this election showed the emergence of an important new force on the right of the Irish political spectrum, it also showed a significant realignment on the left. Labor, the traditional occupant of that space, even if its leftist credentials are rather mild by Western European standards, failed to halt its continuing decline. Its vote has fallen from a peak of 17 percent in 1969 to around 6 percent now.

Replacing it, however, is a party far more ideologically leftist than Labor and unashamedly pro-Soviet, the Workers party. They won their first parliamentary seat in 1981 and have steadily increased since then. Even where they have not won seats this year, their vote assures them of substantially increasing their number of seats in future elections.

With an election fought entirely on economic issues, both Labor and the Workers party made a far more significant impact on the pre-election debate than ever before. Where their position in the past on issues like Northern Ireland or divorce and contraception made them indistinguishable from some of the more conservative parties, on this occasion they presented a forceful alternative position.

This alternative focused on two issues. They challenged the government's insistence that spending cuts were necessary to reduce the state's borrowing requirement by arguing for higher capital taxation. In this their position was supported by evidence that taxes on capital and property have fallen from around 17 percent of total tax revenue in the 1970s to some 7 percent now.

Labor and Workers party spokespersons also questioned the assumption that lowering interest rates will automatically lead to economic recovery. The record of Irish private enterprise has been very poor in this regard, they contended, and the state should play a far more directive role in investing for industrial development. In this regard, this election was probably the first in Irish political history in which a coherent left-wing alternative was put forward to the electorate.

Despite Dr. FitzGerald's stated hope that Northern Ireland would not become an election issue, he made it one himself by attacking Mr. Haughey's lack of commitment to the historic Anglo-Irish Agreement, one of the major successes of the outgoing government. In this Dr. FitzGerald was widely perceived to have scored points, but with opinion polls showing little public interest in the issue, observers felt it had not significantly swung voters in Fine Gael's favor.

The more important impact of Northern Ireland on this election was the active participation of Sinn Fein, the political wing of the Provisional IRA. Only last year the party reversed its traditional stance of abstention from electoral politics since it refused to recognize the Dail as the parliament of the Irish Republic (as it has no jurisdiction over part of the island).

Significantly, its links to the IRA seemed of no interest to most voters, and while it failed to gain a seat, it demonstrated that is has a foothold in some working-class Dublin constituencies. The party's emergence into active electoral politics also highlighted the anomaly created by the government's controversial Section 31 under which state radio and television are not allowed to interview representatives of a number of organizations advocating the use of violence, including Sinn Fein.

Though the national economic crisis was widely debated during the election campaign, it is the new government taking office which has to solve it. The campaign has prepared the electorate for some harsh measures. But it has also highlighted that these alone will not lead to economic growth. A new strategy for industrial development is urgently needed. Whether that need will be tackled is far less certain.

PEADAR KIRBY

(Peadar Kirby is an Irish journalist who reported in Commonweal *last November 7 on the church in Paraguay.)*

OF SEVERAL MINDS David R. Carlin, Jr.

NOT BY CONDOMS ALONE

SOCIETY & THE AIDS EPIDEMIC

As I write this, in mid-February, Liberace has been dead for nearly two weeks, *Time* is running a cover story titled "The Big Chill: How Heterosexuals Are Coping with AIDS," and the stock market value of companies that manufacture condoms is skyrocketing.

The AIDS epidemic, which had receded from the front pages for a time, thus giving those of us who measure social crises in terms of front-page headlines a false sense of security, is back with a bang, and the bang is louder than ever. Facts, as the man said, are stubborn things. Unlike certain naughty children, inattention does little to improve them.

The present moment of the AIDS crisis might be titled: "By condoms ye shall be saved." If only Americans would get in the habit of wearing condoms while engaged in sexual intercourse, especially anal intercourse; if only we could remove ridiculous taboos against TV advertising for condoms, thereby unleashing those great public health educators, the condom manufacturers; if only we could go into the high schools, junior high schools, and grade schools of America to teach our dear children the dangers of unsfae sex and the merits of condom use; if only we could do all these things, why, then, our problems would be largely solved. When the Angel of Death visits our street, he will pass over our household if we post evidence at the front door that we own a six-month supply of condoms and have successfully completed a

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course of instruction on how to use them.

It's not that I doubt the hygienic utility of condom use. I have no doubt that the widespread use of condoms will cut down on the spread of AIDS among those having gay sex, promiscuous sex, sex with intravenous drug users, and so forth. Cultural antediluvian that I am, I confess that I have moments of weakness in which I doubt the wholesomeness of such categories of sexual activity. But these things happen. So mark me down as a condom proponent.

But if anyone really believes that sex education, TV commercials, and a national enthusiasm for condom use will prove anything like sufficient to curb the spread of AIDS, I respectfully submit that individual should have his or her head examined. I suspect, however, that very few people really do believe this. It's just that in the ideological atmosphere surrounding the AIDS epidemic — an atmosphere, I think it is not too harsh to say, of intellectual cowardice and dishonesty (of this, more later) — persons who actually know better feel compelled to pretend that propaganda plus prophylactics will do the job until either a vaccine or an antidote is discovered.

U.S. Surgeon-General C. Everett Koop has compared AIDS with the Black Death, the bubonic plague that killed about 30 percent of the western European population within a few years in the middle of the fourteenth century. To some, this comparison has seemed a bit hysterical; after all, there are only about 30,000 diagnosed AIDS victims in the United States today out of a total population of around 240,000,000. But bear the following in mind: between one and two million persons are carrying the virus that causes AIDS; once someone contracts the virus, it doesn't go away; and of those having the virus, 50 percent or more may eventually develop AIDS. If the present doubling rate keeps up (the number of AIDS victims doubles every eighteen months or so), millions will have the disease by the year 2000, and tens of millions will be carrying the lethal virus. So Dr. Koop is right on target when he makes his comparison with the Black Death. Unless things change drastically, a considerable fraction of the population of the United States will be killed off by AIDS in the next twenty-five years.

If this disease did not have sexual associations, especially homosexual associations, certain perfectly obvious public health steps would have been taken by now. We would have widespread and semi-compulsory blood tests to identify carriers of the AIDS virus (e.g., blood tests as prerequisites for marriage licenses, for all hospital in-patients, for all persons being treated for sexually transmitted diseases, for all drug rehab clients). We would also trace and notify parties who have had sexual contact with infected persons.

Yet there are certain parties who oppose such common-sense measures.

(1) The gay rights movement is opposed. The stated reason for this opposition is a conviction that the measures will not work and might even be counterproductive. The real reason is that such measures will disproportionately affect gays, thus undermining the social legitimacy of homosexuality, the achieving of which remains the chief goal, the truly essential goal, on the gay rights agenda.

(2) Sex education enthusiasts are opposed, since such steps are inconsistent with their fundamental superstition, namely, that all our sex- related problems will be solved if only we can instruct people more thoroughly in sexuality. Such enthusiasts, in fact, though shedding sincere tears for the victims of AIDS, see the present crisis as a golden moment, a teachable moment, for spreading the evangel of sex education.

(3) A certain kind of civil libertarian is opposed, the kind who tends to see sexual activity as the paradigmatic instance of action protected by the right of privacy. Any government snooping into our sex lives, especially snooping into the sex lives of a hitherto oppressed group like gays, imperils the entire structure of American liberty.

(4) Certain Christians with overdeveloped organs of compassion and underdeveloped organs of good judgment are unhappy with such measures. Their admirable and tender hearts go out to gays who are undergoing the difficult and painful experience of coming to terms with their sexuality; the last thing such Christians want to see is anything that has the potential for thrusting gays back into the pariah status from which they are in the process of emerging.

And what about the rest of us — those who do not belong to any of the above groups, yet have been unwilling to call for obvious public health steps? We are the intellectual cowards I mentioned above. We know what needs to be done; but we fear being called anti-gay or homophobic or intolerant or puritanical or sexually unenlightened or conservative or Falwell-ish or lacking in Christian charity. Better that millions should be infected and die than that we should suffer the anguish of having such dreadful adjectives hurled at us.

OF SEVERAL MINDS Abigail McCarthy

THE ELDERS AMONG US

AIDS: A DEMOGRAPHIC CHALLENGE

It seems to be human nature to take perverse delight in predictions of disaster. We regale each other with details, with this or that statistic, fortifying our gloomy forebodings. We listen with fascination each evening to broadcasters forecasting doom in sepulchral tones and leaf hastily through the morning papers for further documentation. This seems especially true of our reactions to predictions of demographic disaster.

Just now the demographic news centers on AIDS. And it is grim indeed. The highest health officer in the land, Secretary of Health and Human Services Otis Bowen, has said in no uncertain terms that if we can't find a vaccine or a cure,

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"we face the dreadful prospect of a worldwide death toll in the tens of millions a decade from now." The spread of the disease to heterosexuals has been clearly documented; it is expected to account for almost 6 percent of the cases in the next few years. More than one million Americans are thought to be infected today — and are infecting others. Words like "plague" and "scourge" are appearing in the headlines. It is almost too much to take in. We teeter between panic and denial.

We have yet to concentrate on one of the most serious consequences of the projected death toll: *The people dying are, and will be, for the most part, young adults and persons in the prime of life.* They are those to whom any society looks for creativity and productivity. In this country, some industries — the entertainment industry for one — are already beginning to feel the effect of loss. *Time* magazine tells us that in central Africa, where AIDS is rampant in the general population, governments are just beginning to face the meaning of deaths of so many between the ages of nineteen and forty. These are their "best and brightest," those in whose educations their governments have invested heavily. Their loss could mean, at the least, a serious slowing in African development or, at worst, the destabilization of their nations.

In the Western world, where those in the middle years are already straining between double burdens of caring for and educating the young and providing a life with dignity for the old, what will this pending population change mean? Surely one thing it will mean is that the burden of maintaining social cohesion — if society is to cohere in the face of chaos — will shift to the elderly.

Even before AIDS was seen as a significant factor, demographers were calling attention to the aging of our populations. Twelve percent of Americans are over sixty-five; in Europe the number is over 15 percent. Retirement states like Florida see the numbers of those aged eighty-five and over tripling by the year 2000. Statistics like these have been cited as cause for alarm because of the accompanying decline in the birth rate. The focus has been on the cost for society in pensions and social security, plus the ever-increasing need for health care. "What you're going to see in the years to come will be staggering," says Martin Coyne, Florida's president of the Federation for Aging Research. Premier Jacques chirac of France has been quoted as saying, "in demographic terms Europe is vanishing . . . our countries will be empty. No matter what our technological strength, we will be incapable of putting it to use."

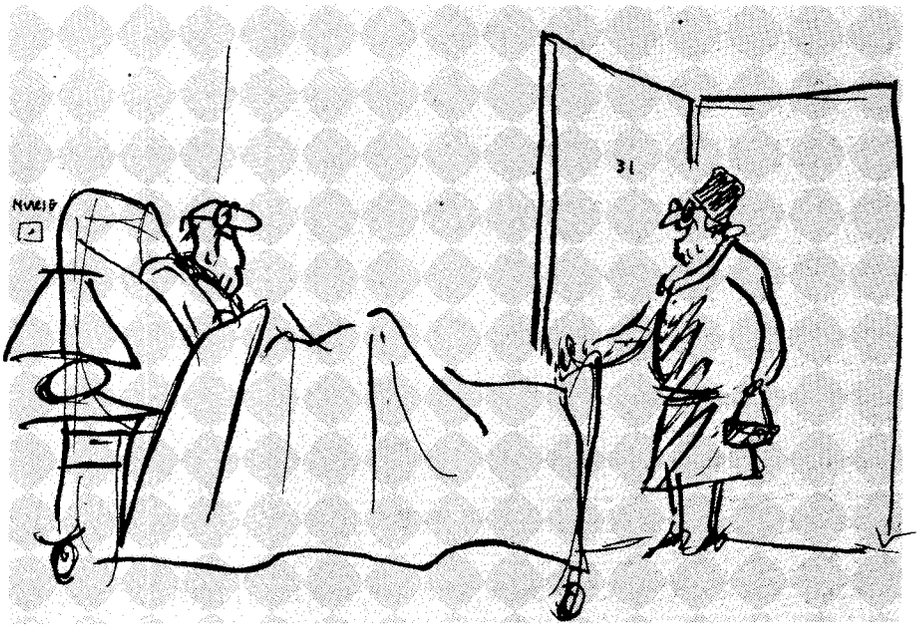
But now perhaps, in the face of the new and worsening threat, we need to examine the elderly population in terms of its strengths instead of its weaknesses, as potential contributors to society rather than only as consumers of its benefits. There is a pale parallel to the coming crisis in the period after World War II in Europe — and to some extent in America as well. The middle generation had been cut off in its youth. The great war losses delayed the handing on of leadership. (There were the women, of course, but that is another story.) It was the period of old men in charge — of Churchill and Truman and Eisenhower, of de Gaulle, Adenauer, and the others.

Already it has been recognized, although not emphasized, that the majority of the elderly are active, self-sustaining and in good health.

They are seen as "the young elderly" — those aged sixty-five to eighty as contrasted to "the frail elderly" — those over eighty. Their business is sought after as their percentage of the buying and investing population becomes more apparent. They are a political force as any politician who threatens Social Security or Medicare knows. Their organizations have multiplied.

The resources of these elderly are also already being drawn on by society. The great troops of volunteers once provided by middle-class women (now largely in the work force) are being replenished by the retired. The service industries are recruiting the elderly as part-time, even full-time workers, because they are found to be more industrious, more efficient, and less given to absenteeism than the younger workers available. Reports are that the younger workers at their side learn from, and are inspired by, the older ones.

It is possible that the growth in the older population is providential. It is time for the old among us to lift their sights and to see to what they are called. If, as panic grows and the ugly results of fear manifest themselves, the elderly gather and summon their political and organizational skill, their generosity, and their wisdom to address the problem, we may get through a bad patch of world history with much that is good to be handed on to the still untouched young.



"There you are! My golden oldie."

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ONE NIGHT IN THE BEATTY LOCKUP

I CROSSED THE WHITE LINE

LISA PEATTIE

Civil disobedience is both a strategy for changing things and a vehicle for moral affirmation. It is a form of social action which reverses the ordinary rules of political efficacy by playing from vulnerability. Civil disobedience entails breaking the law publicly, nonviolently, with a moral purpose, and with the willingness to take the consequences. Therefore, it is likely to mean going to jail. It was in the tradition of civil disobedience that I broke the law, and it is in light of this tradition that I am ashamed to admit that I failed jail.

Gandhi went to jail repeatedly. Bertrand Russell went to jail. So did British ladies demanding votes for women, some of whom got their teeth knocked out there in the course of being force-fed. So have a legion of less famous men and women working for national independence, religious toleration, desegregation, the ending of some war they thought evil. Recently the mother of eleven children was sentenced to a prison term of eighteen years for taking a jackhammer to a missile silo cover lid; the judge was eventually persuaded to reduce her sentence to twelve years. This is a company of malefactors which it is an honor to join.

So last September, when I took the bus from Los Angeles to Las Vegas and then, early the following morning, from Las Vegas to Beatty, Nevada, to stand my trial, I not only thought that I might find myself in jail before the day was out, but that if so, I would be going to jail as a matter of choice. The charge was criminal trespass: crossing the white line marking the boundary of the nuclear test site. During years of testing, many people have done this symbolic action. There were 149 of us the day I went, the largest group of arrests yet, protesting the continuation of U.S. weapons testing in the face of the Soviet moratorium.

All of these cases go to the same place of judgment: the Beatty Justice Court of Nye County, presided over by Justice of the Peace Bill Sullivan, who is also the head of the local volunteer fire department. As protest at the nuclear test site has built up, trespass cases like mine have become a substantial burden in a court caseload which would otherwise consist, I suppose, of scattered incidents of speeding and public drunkenness. Judge Sullivan, a charming and courteous man who tries to give everyone a chance to state his or her case, has naturally standardized the penalties for crossing the white line. For a first offense in his jurisdiction the penalty is a fine of $150 which can, if you choose, be worked off, at the rate of $25 a day in six days. The group called American Peace Test — old Freeze activists — who provided the buses, the speakers, the food and water for the protest in the desert, asked those who were going to commit civil disobedience to try, if at all possible, to do a couple of days in jail. This seemed right to me. I saw no reason, indeed, why I should not work off my whole fine with six days in the Beatty lockup.

It was a surprise to me to learn, when I started going to these things that, however odd it seems, it is entirely in the American constitutional system, for Bill Sullivan's court to be asked to adjudicate issues of international law. Article VI of the Constitution (confirmed subsequently by decisions in particlar

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cases) provides that "all treaties . . . shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the Constitution or laws of any state to the contrary notwithstanding."

In the brief which I wrote for my own defense, I based my justification squarely on international law:

> I believe that nuclear warfare constitutes a crime against humanity as defined in principles of international law to which the United States has been signatory. I use the present tense in this statement in view of the fact that nuclear bombs have twice been used — on civilian populations — and that their use has been threatened by the government of the United States on nineteen separate occasions since 1945.
>
> The United States has signed three multilateral treaties which implicitly prohibit use of nuclear arms: the Hague Conventions of 1907, the Geneva Conventions of 1949, and the Geneva Protocols of 1977.
>
> The rules of international law embodied in these documents specifically prohibit tactics or weapons that: (1) cause unnecessary or aggravated suffering (2) do not discriminate between combatants and noncombatants, military and civilian personnel; (3) violate the neutral jurisdiction of non-participating states; and (4) are asphyxiating, poisonous, or bacteriological. I believe that it is hardly necessary to bring forward testimony to show that practically any use of these weapons in warfare is bound to violate some or all of the provisions listed above.

Arguing that the activities of the United States in developing its nuclear arsenal and the "game plans" for using it were contrary to international law, I also drew from international law my own authority to act against these activities: the principles developed in the course of the Nuremberg trials. Here, I said in my brief, "The United States took the initiative in legal proceedings which held individual persons responsible for taking part in crimes against humanity that were sanctioned by their governments.

"Amongst the principles of the Nuremberg process formulated by the authority of the UN General Assembly in 1950 is Principle IV: The fact that a person acted pursuant to order of his government or of a superior does not relieve him from responsibility under international law, provided a moral choice was in fact possible for him. . . ."

Such a moral choice was possible for me.

Bringing together, now, the view of nuclear warfare as a crime against humanity and the view of nuclear warfare as an imminent danger to myself and my family, I proposed that the act of crossing the white line — admittedly a trespass, but one doing very little injury to anyone — was justified by the necessity to avert an enormously greater evil. This is ordinarily referred to in the practice of law as the "necessity defense."

Since the general principle underlying the "necessity defense" is rather obvious and generally accepted, in my brief I did not argue the principle, but rather argued that the conditions of my trespass met the conditions for the use of the defense imposed in earlier decisions: the danger must be serious; the danger must be immediate; there must be no alternative defense against it; there must be reason to believe that the action will be effective with respect to the peril. I argued each of these points successively.

There is a satisfying sense of closure in having said one's piece, and I was conscious of this satisfaction as I rode the six-thirty bus through the desert in the early morning light to Beatty with my brief in hand. The mountains to the left of the bus reflected onto the windows opposite, making the extraordinary landscape even more dreamlike. Some underlying anxiety about jail was tempered by my mood of high resolve. I remembered the Cuban bureaucrat who, when I asked him how he felt about planting coffee, had said: "Well, I volunteered so of course I like it." I had found this casuistry. Still, with the digestion of an ostrich and the anthropologist's experience in odd places, I thought myself well suited for civil disobedience, my being both adaptable and stubborn. Recently I took early retirement from a university professorship not because of being tired, but in order to do something more interesting — like this for instance. I brought with me a notebook and a textbook, *Japanese in Thirty Hours,* which I thought would nicely fill the time.

So I was deeply shocked by my reactions. Not to the trial. Not to the fact that the prosecutor had not read the brief, sent in several weeks before, and that Judge Sullivan, who had, was unimpressed by its arguments. Not to the fact that it took only a few minutes to hear me out and sentence me to the usual $150 or six days. None of that was a surprise; it was exactly what I had expected. But I was shocked by my reactions to being in jail.

My resolution withered in the Beatty holding cell. There was no brutality. There was no straw and no vermin. I learned later that the cell had been recently scrubbed out by an earlier protestor on her release. At morning, noon, and night large meals were put through the bars; although I found them inedible, I saw that they represented someone else's consistent sense of the appropriate. My keepers let me have my textbook of Japanese and my notebook. I could not have a pen, but they gave me a stumpy pencil.

It was the solitariness of it, the confinement in itself. I was totally unprepared for the nausea which swept over me when the iron bars clanged shut. The cell was cement block, walls painted cream; floor, battleship gray. Two metal shelves for sleeping hung one over the other from heavy chains. There was a toilet in the corner and a small, rather dirty sink. Two toothpicks, encased in plastic, lay on the sink; lacking a toothbrush, I recognized these as an important resource and appreciated the plastic. The lighting fixture had been located over a partition to do duty for two cells. It gave a dim yellowish light through a screen of dead moths, but if I sat on the very edge of the bottom bunk where the mattress pad, covered in crackling plastic, flopped over the edge, I could see to read.

Writing helped, and trying to do the Japanese helped to calm

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me, but the words seemed to stay on the page; the only sentences which seemed to get into my head were ones I constructed on my identity. *Watakushi-wa Lisa Peattie de su;* I am Lisa Peattie. I tried singing. The cell had wonderful resonance, but the sound of my voice alone made me feel lonelier. On the doorjamb a previous tenant had penciled "You can't kill the spirit," and signed it "sisters" with a spiderweb symbol. I have felt annoyed in the past by women in detention with me who insisted on winding yarn around the bars, finding it an affectation, but in this situation I was really happy to hear from them. It was wonderful when a woman from the office said that my daughter had telephoned. In the middle of the night when the anxiety got to the point that I had violent chills, I called out and the woman on duty brought me a paper cup of coffee. The warmth helped, and it helped, too, that for some hours she set the door to the office ajar so I could hear her typing.

I tried reasoning with myself: "This is not Folsom or the *Chateau d'Yf* or even the notorious Charles Street Jail of my neighborhood in Boston. How about people with *long* sentences? How about Helen Woodson and her twelve years? How about people in tiger cages? How about people for whom the cell is a respite between tortures? What's the matter with you?" It didn't help. In the morning, thoroughly shaken, I paid the rest of my fine and was released.

I described the jail experience to a friend of mine, a sociologist with a particular interest in loss and trauma. He wrote me back, comfortingly: "I guess it is one of those experiences you can't adequately prepare for. You can work out how the I that is outside jail will handle the experience, but when you are put in jail that executive, I , is replaced by a different one . . . People are jailed on drunk and disorderly and commit suicide. Nobody thinks to remark that if jailing produces a suicide risk, then jailing must be a pretty severe punishment. I don't know what people think jailing is like, but they must think that is isn't so bad, because jailing is handed out to people picked up on whatever and not yet bailed, and if you are broke you can spend months in jail awaiting trial and nobody thinks it is awful . . . I think it is the immobility plus the isolation plus the hostile surroundings plus the social degradation that do it to you."

Released in the morning, I found there was no bus to Las Vegas until evening. So I hitched a ride back with the owner of the local Exchange Cafe, a combination restaurant and 38-slot-machine gambling casino. The owner was fascinated to meet a real live protestor; she said that she had thought of them as flaky kids. She insisted on taking me to lunch.

She confirmed what I had heard earlier: that the nuclear site, ten thousand jobs, is the basis of the local economy. "Beatty," she said, "is full of people who love living on the desert. But the test site is what makes that possible. A moratorium on testing would send it back to the sand."

Neither she, nor anyone else I met in Beatty — the man next to me at the lunch counter, the editor of the local newspaper, the women in the office responsible for organizing my captivity — expressed enthusiasm for the development of nuclear weapons. They varied enormously in the strength of their distaste for them, but all were in agreement that the arms race cannot, at the current level of development, be stopped.

When I have discussed civil disobedience and the possibility of jail sentence with my academic colleagues, a common reaction is: "Oh, I'm sure that a person with your skills can more usefully spend her time in other ways." The view may be self-serving, but it is not unreasonable. Indeed, when I got back to the American Peace Test (APT) headquarters in Las Vegas, I found that there was lots of work to be done. The three women living and working together there were showing distinct signs of overload. There was a huge mailing to be gotten out — flyers to fold and insert, address stickers to be attached, bulk mailing permits to be stamped. On monday, fifty-six of the people who had crossed the line with me were having their cases joined in a group trial with expert witnesses. While a young volunteer lawyer from Oregon was working with the witnesses, there was a great deal of logistics: picking people up at the airport, arranging meetings. Meanwhile there was a set of activities underway to mobilize the members of the American Public Health Association, just then meeting in Las Vegas, to go to the test site to protest and, in some numbers, to trespass across the line. This meant sound equipment, a flatbed truck, water, planning for civil disobedience training. From time to time someone cooked a meal for whoever was about. I began stamping and folding and sticking; then I turned to reviewing the materials from the eleven trespass defendants who were actually to appear in court and to drafting questions which the defense lawyer might appropriately ask them.

It is hard to determine the effectiveness of any piece of organizational activity, but the activities to which I turned my hand on paying my way out of jail certainly seemed like useful work. The mailing probably developed support, both financial and other, for APT. The group trial went well. This time Judge Sullivan decided to consider the material for several months before handing down a decision. On Tuesday, after some last-minute scrambling for more buses, 500 people from the American Public Health Association went out to the edge of the test site to protest, and 139 of them crossed the white line, including Carl Sagan and the past and present presidents of the Association. The Department of Energy, with unerring sense of timing, set off a big blast while they were in the midst of the protest.

But oddly enough, neither the difficulty I had experienced in sticking it out in the Beatty holding cell, nor the evident usefulness of these alternative ways of using my time made me feel that jail was a *misuse* of time. On the contrary, I felt more and more convinced of two points: that it is necessary to break the law publicly, and that on breaking the law, one should be prepared to go to jail.

Our protest is different in one major respect from those protests in which a black woman refused to move to the back of the bus, or black college students sat at whites-only lunch

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counters. There, those who disobeyed the law were intending specifically to destroy the precise law they were breaking; they were declaring it abolished in their own lives. We did not intend specifically to destroy the protections for private property, nor the laws of trespass. Rather, we intended to protest against continued testing of nuclear weapons in the face of the continued Soviet moratorium on such testing, and with the aim of inducing the administration via an aroused public opinion, to institute a reciprocal halt to testing. This, in turn, we saw as a first step towards negotiations with the Soviet Union and towards policy changes in both countries which would, over some period of time, reduce the possibility of nuclear war.

Judge Sullivan had asked me in court why we felt it necessary to break the law, particularly since we had been able to hold a protest meeting near the test site. I made a beginning of an answer in my brief. I said that the act of crossing the white line marking the limits of the test site was required by an "overwhelming necessity to call to public attention the huge and terrible disorder which lies beneath the smooth and ordinary rules and arrangements of our society. For what appears on the surface to be a normal way of life includes within it the preparation of the means for annihilation, and only an act which deliberately and publicly breaks the rules can adequately sound the alarm at what lies beneath it."

It is an adequate sounding of the alarm which, in part, makes it necessary to go to jail. Risk-taking, real risk-taking, is evidence of seriousness.

But there is something else which was put into words by one of my fellow-malefactors, who had returned to Nevada to testify in the group trial. She said: "Well, after all, we are asking other people to take steps which will probably be difficult and costly to them in their own lives. How can we expect them to follow us if we are not willing to pay any substantial price ourselves?"

We were trying to identify the working dynamic of moral force. We can point to those who, like Thoreau, like Gandhi, have exerted that force on us. What is it that pulls us after them? In part, of course, it is the reasoning, the accounts of purpose, which they brought to their acts and which remain for our study and analysis. But certainly that is not all of it. The action itself draws us, as, we hope, ours will draw others.

In an extraordinary account of the experience of civil disobedience Peter Marin, writing in *Harper's* (December 1985), compares the act of protest with the act of love. "These are both, after all, ways of making a home in the world for flesh. It is the body itself, the living flesh, which is asserted in protest as the alternative to both power and violence. The body becomes a voice; its presence is a form of speech; its assertion clears a space in the world, a path, into which conscience and understanding can follow."

Most of us would be embarrassed to say anything like this, even if we were able to think it. But I think these marvelous words capture an element in our purposeful crossing of the white line onto the nuclear test site. To take personal action and to take personal risk is an assertion of the ultimate value of persons in a world of national and institutional purposes. Our crossing the white line, our willingness to go to jail, must make concrete the consequences for real persons of the rules and policies. Or so we hope and declare. I know that sooner or later I will be back in jail.

RELIGIONS OF THE ONE GOD

HANS KÜNG ON WORLD THEOLOGIES

DAVID TOOLAN

World religions was the major topic of conversation last fall when *Commonweal*'s David Toolan spoke with Hans Küng in New York City. Küng's comments on authority and dissent within the Catholic church appeared in our Contemporary Theology issue, January 30.

TOOLAN: How did you come to write your current book, *Christianity and the World Religions: Paths of Dialogue with Islam, Hinduism, and Buddhism* (Doubleday, $19.95, 460 pp.)? It represents a new direction for you, does it not?

KÜNG: My interest in world religions goes back to my student days in Rome when I first visited North African Muslim countries. I realized that relating Christianity to world religions is an extremely difficult job to do theologically. You may recall that Chapter Three of *On Being a Christian* (Doubleday, 1976) contained a big section on world religions as a horizon of Christianity. I indicated there that this relation had to be studied, well aware that I needed many years for that.

Now, after the Roman intervention—which I still find unjust, theologically unfounded, and politically counter-

DAVID TOOLAN, S.J. *has a new book due from Crossroad,* Facing West from California's Shores.

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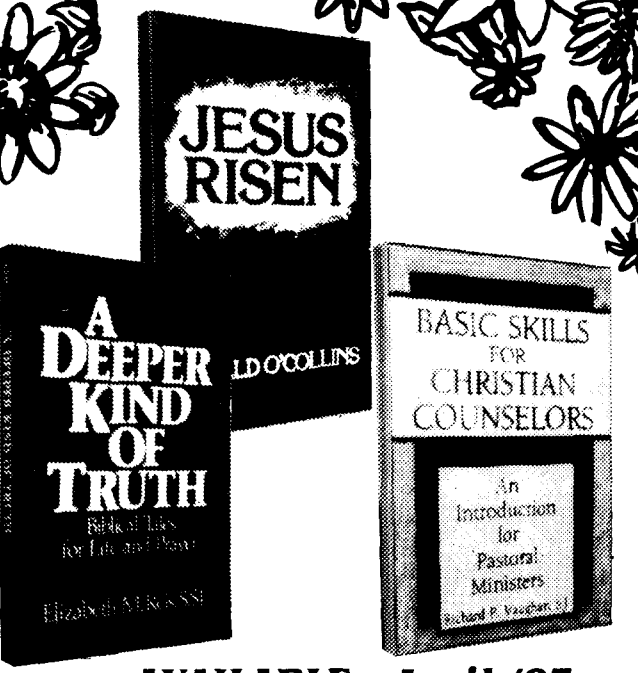

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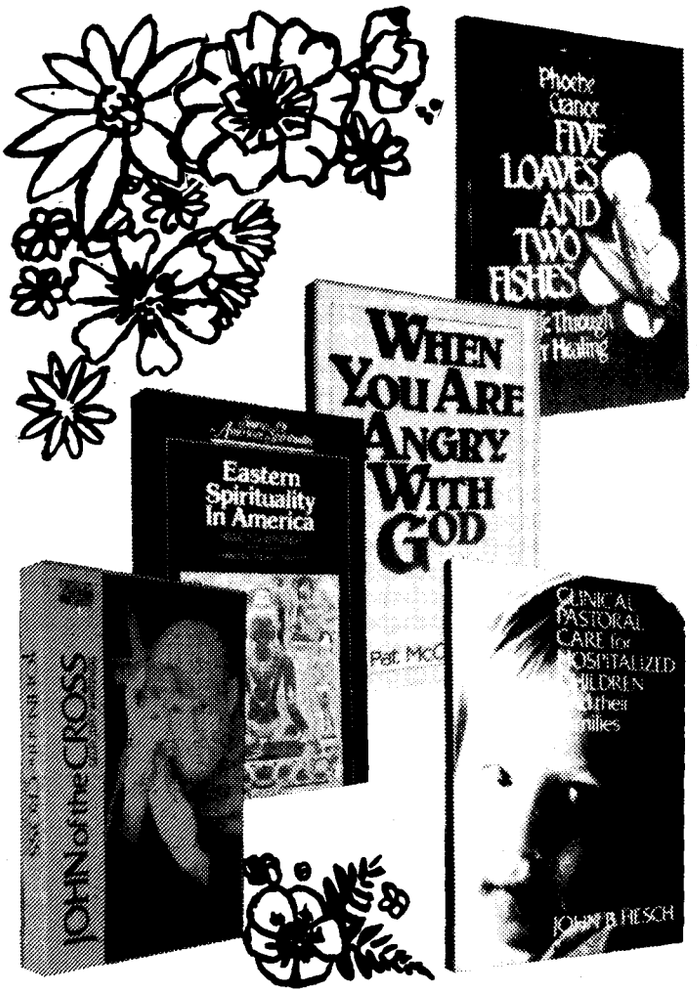
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productive—I find myself relieved of a lot of administrative work, faculty meetings, examinations of students, and the responsibility for teaching dogmatics. It has freed me to travel, and given me the opportunity to concentrate on the subject of non-Christian religions and to write this book.

TOOLAN: So there have been positive results from Rome's action?

KÜNG: (Laughter) Yes.

TOOLAN: This may be one of the ironies of church repression. I seem to recall that Henri de Lubac wrote some of his best books—about Buddhism and atheism—when he was silenced.

KÜNG: Of course I'm still very much involved in the critique of the present reactionary course of Rome. But I did not want to get fixed on those problems. The issues raised by my new book are the problems of the future, the ones Christianity will have to face in its third millennium. To quarrel about birth control, admitting divorced people to the sacraments—these are really problems of the pre-conciliar church.

TOOLAN: What do you think the central issues for the post-conciliar third millennium are?

KÜNG: Seen from the outside, it is obvious that many of the world's current conflicts—in Northern Ireland, in the Near East, between Iran and Iraq, between Pakistan and India, in India between Hindus and Sikhs, and previously in Vietnam between Buddhists and a Catholic regime—are heavily influenced by religious motives. I do not want to reduce the military, economic, and political conflicts to religious ones. But my thesis is that these conflicts become bloody and without pity if they are done in the name of God. And so my conclusion is that without peace among the *religions* there will be no peace among the nations.

If we had been able to initiate dialogues between Christians and Moslems twenty years ago when I was in Lebanon with Cardinal Willebrands and Dr. Visser T'Hooft, talking one week with Muslims and the next week with Christians, we could have avoided a great deal of bloodshed. But at that time we were not allowed to meet.

I think we see President Carter more positively today because in the Camp David Accord he really achieved something in this domain, which was possible because both he and Anwar Sadat were religiously motivated to a high degree. To a certain extent Begin was, too. This was a sign that you could have religious peace on religious grounds.

Some time ago, Chancellor Helmut Schmidt told me that when he and Sadat were alone one evening going down the Nile, Sadat said he wanted to have a sanctuary in the Sinai for the three Abrahamic religions. Because, Sadat said, we will never have peace in the Near East without mutual understanding between the three religions. This is not only what is called political theology but a *world political theology*. It will involve all the other questions which are treated in my current book: the problems of whether Islam is a way of salvation, whether Mohammed is an authentic prophet, whether the Koran can be considered the Word of God, and so on. From these high theological positions stem more ordinary problems: the secularization of Islam and Christianity, what the law means in Islam and Judaism and Christianity. In fact, one of the difficulties with the original lectures, from which my current book is drawn, was how to bring all these complex questions into the space of an hour.

TOOLAN: Were there any surprises in this interreligious dialogue? Agreements or understandings that hadn't been there for you before?

KÜNG: The whole process was a great adventure. My Tubingen colleagues (van Ess, Stietencron, and Bechert) are highly competent in the fields of Islam, Hinduism, and Buddhism, and I thought my own background in Christian theology would enable me to respond each week to their presentations. The greatest discovery in the process was that you can see Christianity in the mirror of the other religions. This became fascinating. Despite all the divergences, I saw that there were many parallels and convergences—some not at all positive. For instance, it is obvious that Roman Catholicism at present has the same problems as Islam does with religious reformation and with the Enlightenment of modern times. The current Roman regime can be compared to that of the ayatollahs of Iran who are trying to go back to medieval Islam. For both Teheran and Rome, the paradigm of authentic faith is drawn from the Middle Ages, in opposition to nearly everything that came afterward. Both try to go back to a medieval paradigm with various modern adaptations—television, helicopters, jets, and so on.

TOOLAN: The use of modern communications means that authorities can make the organization even more centralized than things ever were in the Middle Ages.

KÜNG: Certainly. I found that conservative Judaism, conservative Islam, and conservative Roman Catholicism have very similar attitudes and patterns of behavior. I had a long discussion in Teheran about the case of Galileo. The Muslims defended the pope, and I defended Galileo.

In earlier periods we had Christian specialists in Islam, but Muslims never carefully studied Christianity. The Muslims I have been speaking with on my travels knew next to nothing about the application of historico-critical exegesis to Christianity. Their understanding of Christianity predates the critical approach. But when I was confronted with questions regarding the Incarnation, I was able—because of the basis I had developed in books like *On Being a Christian*—to explain how you can understand the title, Son of God, from a monotheistic Hebrew perspective. If the title is so understood, as it was applied to the kings of Israel and then transferred to Jesus, it does not contradict monotheism. Muslims, I found, were very

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interested to learn of this common Semitic background to divine sonship. It made for mutual understanding, whereas the Hellenistic background (to the definitions of the councils of Nicaea and Chalcedon) made for misunderstanding.

The same was true in explicating the doctrine of the Trinity. If taken within a Hebrew context, this too could be affirmed without contradicting monotheism. In this way, two hundred years of historical-critical research affords us the possibility of giving very different answers to the old, divisive questions.

TOOLAN: I assume that Iranian Muslims would be very reluctant to adopt a historical-critical approach to their own traditions, would they not?

KÜNG: Well, every religion has its neuralgic, non-negotiable points. For Judaism, it's the Land of God; for Christianity, it's the Son of God; and for Islam, it's the Word of God, the Koran. In Teheran, Pakistan, and elsewhere, I would always ask how we can understand the Koran without having to follow it literally—say by cutting off hands and so forth. How were we to understand the revelation of the Koran? Was it possible to understand the Koran as the Word of God and at the same time the word of the prophet? And what does that distinction mean? Is it possible to adapt the great message of the one God, all merciful and compassionate, to the modern situation without taking everything literally?

TOOLAN: What was the response to that?

KÜNG: I think it was new for them, and presupposed that you were very positive about Islam as a way to eternal salvation, about Mohammed as an authentic prophet of God, and the Koran as a Word of God. When you had said this quite clearly, they were ready to discuss some other things.

I would say that in the world religions discussion, we are where we were fifty years ago between Protestants and Catholics. I remember that in 1957 when I wrote my dissertation on the doctrine of justification, it was commonly said that justification is the main difference between Protestants and Catholics and there's no common ground there. It was a great surprise, then, when Karl Barth wrote his famous preface to my book on justification, saying that he agreed with my interpretation. After having had so many positive experiences over the last twenty-five years, I am very hopeful that even on these difficult topics—the Son of God, the Land of God, and the Word of God in the three Abrahamic religions—we may yet arrive at mutual understanding.

I do not believe in the unity of all the religions—that is an eschatological problem—as I believe in the unity of Christianity, the unity of Judaism, or the unity of Islam. But I do believe in what I call not the unity but the *peace among different religions*—that we could understand each other as brothers and sisters and not as opponents and enemies. It happened before. Pope John XXIII took up what had been a matter of small, elite groups working in dialogue over several decades. The pope said let us have peace, and somehow it happened. Were the current pope to take up the interreligious dialogue, something momentous might happen again, as rapidly as it did in John XXIII's time.

SCREEN

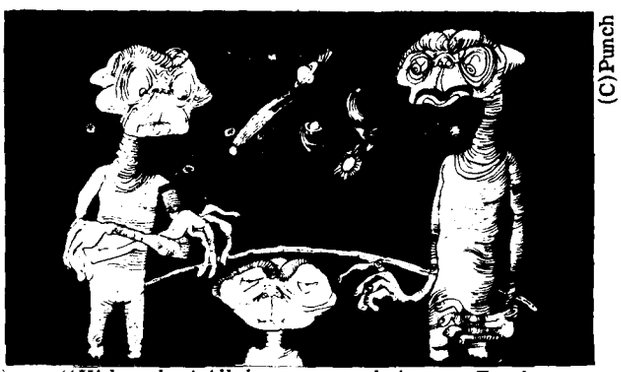
OSCAR STEPS OUT

STUDIOS VS. THE INDEPENDENTS

In his recent collection of essays, *Writing in Restaurants*, playwright David Mamet declares that America retains only two genuine national rituals: the Oscars and the Super Bowl. Allowing for dramatic license and America-bashing, there is some truth in the comment, especially given Mamet's emphasis on the anthropological element in ritual, what he sees as its "celebration not of excellence but ordeal." Each Oscar night, he writes, "just as in another time we might have met around the cracker barrel, we are meeting around the TV to talk about them folks who live up on the hill."

Once, Mamet confesses, he joined the rich folks awaiting the outcome of a nomination for his wife, actress Lindsay Crouse. The ostentatiously prolonged suspense throughout Oscar night, Mamet then reflected, reveals an unconscious urge to watch the glamorous squirm. "The Oscars," he writes, "celebrate both secrecy—devotion to tradition—and surprise, a healthy fear of God."

Mamet is right about the Super Bowl: the current format is designed not just to make would-be champions squirm but lose catastrophically, perhaps feeding a national urge for ritual humbling and separation of men from boys, sheep from goats. But every year, the Oscars are less and less an ordeal for "folks who live up on the hill." Increasingly, the fat cats aren't even in the competition. The nominated films, directors, and actors are taken, to an unprecedented degree, from non-Hollywood projects. This year, there are exceptions. Jane Fonda has received an undeserved, insider nomination for Best Actress



"Kids today! All they want to do is go to Earth and become film stars!"

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(in the awful *The Morning After*). Paul Newman has been nominated as Best Actor for an adequate job in the equally poor *The Color of Money*, for which he will receive the Oscar he should have won five times in the past.

But last year William Hurt won for *Kiss of the Spider Woman* and Geraldine Page for *The Trip to Bountiful*—both odd roles in small, inexpensive, literate, and *independent* productions. Moreover, no nominee for Best Picture this year is a major studio big budget release. *Platoon*, the best film made on the war in Vietnam, had to be financed with English money; *A Room with a View*, a comedy of manners from E.M. Forster, is Anglo-Indian. Similarly, *Hannah and Her Sisters* and *The Mission* were independently and inexpensively produced. Only *Children of a Lesser God* got studio support (at Paramount) and that was a modest $12 million compared to the $18-million average for studio films. The nominations for acting, directing, and technical awards run parallel.

Hollywood is actually less hypocritical than schizophrenic about "art." The actor Brian Dennehy once commented that everyone forgets the second word in the description of Hollywood: "It's a film *industry*," he said, "and never forget it." Despite the disappearance of the old-fashioned movie moguls like the Warners and Mayers, films have never before been viewed so thoroughly as industrial products. The end of monopoly in Hollywood has not meant increased production variety, but anxious me-tooism among mini-moguls, and hence the increasingly brazen appeals to the largest merchandising market, teenagers. The process bears out de Tocqueville's fear for American culture in general: equality can induce imitation, not individuality.

With the cost of films so high, and studio capital relatively limited compared to the past, executives have become risk averse, and concerned mainly with finding the least common denominator. Even "quality films" must have a designer label (e.g., Meryl Streep, Jack Nicholson, Robert Redford, and other studio versions of great intellects). And even the number of such films (*Out of Africa*, *The Color Purple*, *Places in the Heart*) declines, leaving Hollywood in the hands of agents, MBA's, Eddie Murphy, Sylvester Stallone, and the "brat pack" of Rob Lowe, Judd Nelson, et al. or ad nauseam.

Yet 1986 was, relatively, an excellent film year, even from an "industrial" point of view. Besides the Oscar nominees, my ten-best list would include *Mona Lisa*, *Thérèse*, *Desert Bloom*, *Peggy Sue Got Married*, and (admittedly peculiar) *Extremities*. The artistic quality of these films is considerably better than in many years—perhaps since 1982 and its crop of *The Return of Martin Guerre*, *Tootsie*, *Sophie's Choice*, *Gandhi*, and *The Verdict*. Any one of this year's Best Picture nominees could have won Best Picture in the intervening years, over such Hollywood projects as 1983's *Terms of Endearment*. Without Paul Newman, Best Actor would go to Bob Hoskins in *Mona Lisa*, repeating Hurt's coup from the outside last year. The "industry," in short, recognizes as its best artistic products the innovative work of outsiders.

The market does too. All nominees for Best Picture have made enormous profits, some as high as 700 percent. Of course, none of the movies cost that much: *A Room with a View*, for example, only $3 million, with total sales and rentals in 1986 alone at $24 million. No industry analysts expected an Anglo-Indian comedy of manners to do that well. But that is because, as an "industry," Hollywood has devised the crudest, not always the most profitable, approach to merchandise.

No film has taken Hollywood more by surprise than Oliver Stone's *Platoon*; and for this and other, better reasons, it will and should win Best Picture (see review, *Commonweal*, Jan. 16). Although utterly American in feel, it was denied studio support for ten years; now it is the country's number one money earner. *Time* magazine used it as a cover article; the *New York Times* has written several editorials and columns on its success. *Platoon* has even dominated discussions on "Night Line" and other talk shows, unfortunately occasioning grotesque rehashes of hawk and dove positions on Southeast Asia. You would think that, by now, commentators with axes to grind realized that such positions had frozen hard and fast. You would hope that they might be touched by the film's artistic achievement, which was to raise our memory of Vietnam to a level beyond such dogmatic argument.

Oliver Stone (see, for example, his *Salvador* and its treatment of the murder of Archbishop Romero) is left-wing. But when he made *Platoon* he had several reasons to eliminate overt political statements. The first was simply respect: having served in Vietnam, Stone wanted to let the experience of the common soldier speak for itself—to give the dead their due—without imposing on it any ideological bias. He simply tells us what happened, without caricature of the American experience (as in *Apocalypse Now* or the upcoming childish, neo-Strangelovian satire by Stanley Kubrick, *Full Metal Jacket)* and without heroic fantasy (as in *Rambo II* or John Wayne's *Green Berets*).

The second reason for excluding politics is the key to the market success of the film. Stone wanted to reach the American public—in this case, the young male public that goes to war films. He seems to have understood that the only cure for *Rambo* was a film that portrayed young American males with a sympathetic understanding of their predicament and personalities. Thus, *Platoon* lacks the trite, liberal self-righteousness and anti-Americanism that drives today's young males away from moral thought about war, and that, in effect, delivers them to Stallone and, beyond him, to Reagan. *Platoon* has none of the dismissive irony that promotes, here as in Weimar in the twenties, reactive stupidity.

Stone's third reason for excluding politics was the best. To make people wary of war, all you need to do is show what happens.

According to Aristotle's *Poetics*, every tragedy has six aspects on which its quality depends: plot, character, speech, spectacle, melody, and mind. Aristotle expands on each of these, creating a hierarchy between them and declaring his famous, often misunderstood judgment that plot is more basic than character.

But Aristotle's list of "aspects" is interesting in itself. It

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prophesies the Oscars. For his "plot," Hollywood rewards a film with Best Picture; for "character," Best Actor and Actress and their supports; for "speech," Best Screenplay, original or adapted; for "spectacle," Best Cinematography, Editing, and Special Effects; for "melody," Best Score, Best Song, and so forth. It says something both of the relevance and obsolescence of a classic, perhaps, that there is no Oscar for "mind."

But it's there, sort of. And this year, the ritual of Oscar night will involve backhanded respect for "mind," not humbling of the rich "folks who live up on the hill." They have already humbled themselves.

TOM O'BRIEN

RELIGIOUS BOOK WEEK

CRITICS' CHOICES

Adele Yarbo Collins

ADELE YARBO COLLINS *is professor of New Testament in the theology department of the University of Notre Dame. Her most recent book is* Crisis and Catharsis: The Power of the Apocalypse *(Westminster Press). She also recently edited* Feminist Perspectives on Biblical Scholarship *(Scholars Press).*

In 1986 an important new series, entitled *Library of Early Christianity*, was inaugurated by Westminster Press under the editorship of Wayne A. Meeks. The volumes are intended to make recent scholarship on early Christianity in its environment available to the general public, as well as to make original contributions to such scholarship. Wayne Meeks's own contribution to the series is especially noteworthy. Under the title *The Moral World of the First Christians* (Westminster Press, $18.95, 182 pp.), Meeks addresses the perennial question of the relation of the Bible and ethics. He does so with admirable historical imagination in a way which makes the world of early Christians come alive without imposing alien questions and categories upon it.

Another fine series is *World Spirituality: An Encyclopedic History of the Religious Quest.* Intrinsically interesting in its own right, volume 15, *Classical Mediterranean Spirituality: Egyptian, Greek, Roman*, edited by A.H. Armstrong (Crossroad, $49.50, 517 pp.), is also very important for understanding the context of the various forms of biblical faith and their continuities and discontinuities with other forms of religious expression. The book contains both historical essays, such as "Roman Spirituality" by John Pinsent, and thematic essays, such as "Body and Soul in Ancient Religious Experience" by K. Corrigan.

The two books mentioned above describe moral and religious ideas and experience in the ancient world. Two other books published in 1986 provide actual texts from that world which allow the reader to get an impression of ancient religious life first hand. One is *The Ancient Mysteries: A Sourcebook*, edited by Marvin W. Meyer (Harper & Row, $14.95, 267 pp.). This book contains excerpts from literary works, inscriptions, and ancient hymns, relating to the mystery religions, such as the Eleusinian mysteries, the mysteries of Dionysos, of Isis and Osiris, and Mithraism. Meyer has provided the collection as a whole and each selection with an introduction. The other is *The Greek Magical Papyri in Translation*, Volume 1, *The Tests*, edited by H.D. Betz (University of Chicago Press, $31.95, 339 pp.). These documents are magical spells and formulas, hymns, and rituals from Greco-Roman Egypt. They date from the second to the fifth century A.D. and give the reader an invaluable look at popular religion of this period.

Underlying religious experience and moral life is the believing community. Paul D. Hanson has explored the growth of community in the Bible in his new book *The People Called* (Harper & Row, $31.95, 564 pp.). His approach is historical and he does not attempt to harmonize the diverse visions of community in the Old and New Testaments into an artificial "biblical view." Rather, he shows how the People of God have responded to historical events as acts of God and in doing so, adapted their communal notions and life to new circumstances. In an appendix, Hanson makes a case for the use of a historical approach and reflects on its theological and social significance for communities of faith today.

Richard Woods

RICHARD WOODS, O.P., *is executive editor of* Spirituality Today, *teaches spirituality at Loyola University's Institute of Pastoral Studies in Chicago, and directs the Center for Religion and Society. His most recent book is* Eckhart's Way *(Michael Glazier).*

A wordsmith, I tend to process books — editing, teaching, writing, and occasionally reviewing them. They tend to accumulate proportionately. Shelves of them remind me that long after they were first pressed for meaning, they linger, their encoded leaves still rich with useful information and sometimes pleasure. It is the pleasure that chiefly draws me back to them, the happy shock of discovering unprosaic

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beauty, elegance, wit, or wisdom.

For various reasons, recent memorable reading in the area of spirituality has spanned a few thousand years — I also tend to get behind in things. The most unexpected delight came from *The Rule of St. Augustine*, edited with an introduction and commentary by Tarsicius J. Van Bavel, O.S.A. and translated by Raymond Canning, O.S.A. (Doubleday Image Books, $3.95, 120 pp.). Expertly, Van Bavel teases out the radical social doctrine in Augustine's brief monastic guide, revealing in the vision of his middle years an evangelical egalitarianism that clashed prophetically with the stiff class system of late antiquity. For those who like to hate Augustine, this little gem could be an eyeopener.

Now in paperback, W. H. C. Frend's monumental study, *The Rise of Christianity* (Fortress, $24.95, 1022 pp.), locates not only Augustine but everyone else in the first five Christian centuries in a brilliantly detailed, sweeping, historical tapestry. A work of prodigious scholarship, it is indispensable and gripping reading as a survey of the formative period of Christian spirituality. I cannot recommend it highly enough.

Several friends and colleagues have recently published books in the area of spirituality. For all the obvious reasons, I hesitate to single out only one, but I must mention James D. and Evelyn Eaton Whitehead's *The Emerging Laity: Returning Leadership to the Community of Faith* (Doubleday, $15.95, 216 pp.). Graciously written, it probes the most sensitive areas of contemporary church controversy without offense, yet challenges all Christians to re-image their notions and practice of membership in the Body of Christ. The comprehensive and annotated references concluding each chapter are particularly valuable. The Whiteheads propose the kind of spirituality requisite if American Catholicism is to have a viable future — smart, lean, and holistic.

The most memorable surprise of the season was my late discovery of Virginia Stem Owens's *And the Trees Clap Their Hands: Faith, Perception, and the New Physics* (Wm. B. Eerdmans, $6.95, 148 pp.), a poetic, prophetic tour-de-force of truly mystical proportions. Annie Dillard's influence is thoroughly manifest, but nowhere is Owens derivative or even less than original. Her grasp of the theological implications of modern physical theory is downright awesome. Owens's power as a writer may be even more so, as she unravels the consequences of spiritual espionage in an implicate universe.

Jill Raitt

JILL RAITT, *is a former president of the American Academy of Religion, and a professor of religious studies at the University of Missouri, Columbia, where her latest creation is the department of religious studies there. Her books include* The Eucharistic Theology of Theodore Beza: Development of the Reformed Doctrine *and* Shapers of Tradition in Germany, Switzerland and Poland, 1560-1600 *(Yale University Press), and she is the editor of* Christian Spirituality II: Middle Ages and Reformation, *due in May from Crossroad.*

My list of fascinating books read in 1986 includes *Meditations on the Tarot: A Journey into Christian Hermeticism* (Amity House, $44.95, 658 pp.). This volume by an anonymous author was published posthumously in a German translation of the French original! The author is surmised to be a monk since the blending of philosophical, theological, and hermetical insights is accomplished within scripturally and liturgically oriented meditations. To sum up, this is the Tarot gentled, deepened, and broadened for the twentieth-century Christian.

1986 was a good year for books of spirituality. The Crossroad Press published three of its new series on World Spirituality: *Christian Spirituality I, Origins to the Twelfth Century*, (edited by Bernard McGinn, John Meyendorff, and Jean Leclercq, $49.50, 502 pp.), *Jewish Spirituality I, from the Bible through the Middle Ages* (edited by Arthur Green, $49.50, 450 pp.), and *Classical Mediterranean Spirituality, Egyptian, Greek, Roman* (edited by A.H. Armstrong, $49.50, 517 pp.). This series consists of essays written by carefully selected scholars from the tradition about which they write. The series provides excellent background material for an informed reading of sources.

The sources are provided by Paulist Press's Classics of Western Spirituality. This fine series presents whole texts of major spiritual figures. In 1986 the following appeared: *Angelus Silesius* (edited by Maria Shrady, $11.95, $8.95 paper, 178 pp.); *The Early Kaballah* (edited by Joseph Dan and Ronald C. Kiener, $13.95, $10.95 paper, 224 pp.); *Meister Eckhart, Teacher and Preacher* (edited by Bernard McGinn with Frank Tobin and Elvira Borgstadt, $15.95, $13.95 paper, 420 pp.).

I was also pleased to see, and indeed, adopted as one of the texts for my Medieval Christianity class, *Medieval Women's Visionary Literature*, a volume edited by Elizabeth Alvilda Petroff (Oxford University Press, $12.95, 402 pp.), which gives the students sizable portions of the major works of medieval women mystics and, I hope, whets the students' appetites for the books I have already mentioned.

On the side of scholarship, but not of the angels—except for the fallen angels—is Jeffrey Burton Russell's concluding volume in his four-volume study of the devil (Cornell University Press). *Mephistopheles: The Devil in the Modern World* (Cornell University Press, $24.95, 323 pp.) traces the fragmentation of the western concept of the devil. Russell provides not only information on a fascinating subject, but a point of view and methodology that will stimulate debate.

Lastly, I thoroughly enjoyed Jaroslav Pelikan's little book, *Bach Among the Theologians* (Fortress Press, $14.95, 158 pp.), which examines the traditions which inspired Bach's sacred music. It may come as a surprise to some to learn of the complexity of those traditions. Bach was certainly a "pious Lutheran," but the traditions upon which he drew were broader and deeper than Lutheran pietism alone could provide. Good reader, enjoy!

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Christopher J. Kaufman

CHRISTOPHER J. KAUFMAN, *the editor of the* U.S. Catholic Historian *and general editor of* Makers of the American Catholic Community, *a six-volume history of the Catholic church in the United States due to be published by Macmillan in 1989, has just completed a history of the Sulpician Fathers in the U.S. and is currently doing research on a biography of William Howard Bishop, the priest-founder of the Glenmary Home Missions. His most recent book was* Faith and Fraternalism: The History of the Knights of Columbus, 1882-1982 *(Harper & Row).*

In his brilliantly structured presidential address at the annual luncheon-meeting of the American Catholic Historical Association (December 29, 1986), James Hennesey, S.J., stressed the significance of church history in the theological enterprise. He particularly noted the need for church history in aiding the theologians' understanding of authentic tradition, the development of doctrine, and the diverse models of ecclesiology.

As a generalist church historian in agreement with Hennesey's prescription, I have gravitated to those works which elucidate the relationship between religion and culture. Jay Dolan, *The American Catholic Experience* (Doubleday, $19.95, 453 pp.), modestly admits that his book is "but the first step in the writing of a new social and religious history of American Catholicism." However, Dolan's general scheme represents a viable and fresh synthesis of the behaviors and the ethos of Catholics in the U.S., with particular attention to the ethnic tapestry of American Catholic life.

The dialectic between American religion and modern culture is the organizing principle in Martin E. Marty's *Modern American Religion, Volume I, Irony of It All, 1893-1919* (University of Chicago, $19.95, 366 pp.). Infused with his characteristically encyclopedic background and composed in a sprightly style, Marty's book deserves a wide readership. Its unifying pattern is the common awareness among progressive intellectuals, religious leaders, representatives of the diverse ethnic groups, and the people in the synagogue, church, and cathedral that they were experiencing a new era, one which for good or evil was challenging the foundations of traditional religious creeds and moral codes.

Marty is one of the coordinating editors of a series of essays on religion and health entitled *Caring and Curing, Health and Medicine in the Western Traditions*, edited by Ronald L. Numbers and Darrell W. Amundsen (Macmillan, $35, 582 pp.). I was particularly struck by Elliott Dorf's insightful essay on "The Jewish Tradition" and Marvin R. O'Connell's excellent treatment of "The Roman Catholic Tradition since 1545." The book deals with pastoral care inbedded in such diverse traditions as the Orthodox, Anglican, Lutheran, Reformed, Anabaptist, Baptist, Methodist, eight other Protestant denominations, and the Afro-American Tradition. The topic requires explorations of attitudes toward the roles of the supernatural, the "paranormal" and magic in illness, healing, and the role of medicine in disease and curing. Hence, the reader is treated to an abundance of illustrations on the interaction between religion and culture.

Joseph P. Chinnici, O.F.M., *Devotion to the Holy Spirit in American Catholicism* (Paulist, $12.95, 213 pp.), examines the ideas of the major proponents of the devotion and places them in their cultural and religious contexts of the latter half of the nineteenth century. Two competing devotions emerge. One, which was popularized by Cardinal Henry Edward Manning, supported the traditional notion of Christendom with its hierarchical model of the church dominated by the clergy and compatible with the unity of church and state. The second devotion, heralded by Isaac Hecker, stressed the infusion of the Spirit in the individual, implied a context of the separation of church and state, and suggested an ecclesiology congenial with the post Vatican II notion of "the People of God." These two types of devotion rest upon opposing anthropological views of the way humanity experiences the movement of the Spirit. The optimis-

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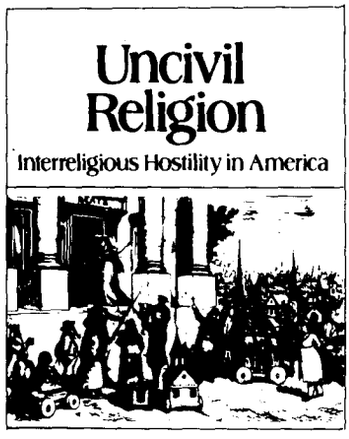

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tic anthropology is more compatible with the American experience and strikes one as expressed in our own times in the pastoral leadership of Archbishop Raymond Hunthausen. Chinnici's book, part of a series entitled *Sources of American Spirituality*, includes over one hundred pages of documents.

The anti-Hunthausen (and anti-Charles Curran) ecclesiology has its historical analogue in the anti-Modernist crusade which is neatly summarized by Lester Kurtz, *The Politics of Heresy: The Modernist Crisis in Roman Catholicism* (University of California, $19.95, 255 pp.). Kurtz's work is a sociological analysis of the ways in which church authorities responded to (and frequently caricatured) those scholars who employed historical methodology and new philosophical categories to the development of Scripture, ecclesiology, and doctrine. Kurtz refers to the Sapinière, i.e., the covert Integralist, anti-Modernist network operating out of the curia without authorization from above, as "bureaucratic insurgency," a useful term for understanding recent ecclesiastical and political trends. Though it relies upon many secondary sources, Kurtz's book is nevertheless an excellent summary and balanced treatment of a topic which is of vital concern to theologians and church historians.

Holmes Rolston, III

HOLMES ROLSTON, III, *is professor of philosophy at Colorado State University and the author of* Science and Religion: A Critical Survey, *just released in paper by Random House and in cloth by Temple University Press.*

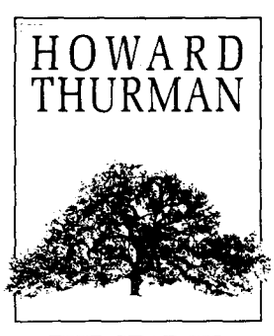
Is the universe an accident? Evolutionary history a random walk? Recent answers can leave us schizophrenic. Roger Penrose, of the Mathematical Institute at Oxford University, looking at the initial creation, speculates that "the accuracy of the Creator's aim must have been at least of the order of . . . one part in 10 raised to the 10^{123} power." At the other extreme, Stephen Jay Gould, an equally distinguished Harvard paleontologist, surveys evolutionary history to conclude that "we are the accidental result of an unplanned process . . . the fragile result of an enormous concatenation of improbabilities."

Three recent books fall in the eye of this stormy debate. Two form a contrasting pair: one thick and loaded with formidable mathematics about a "user friendly" universe; the other thin, straightforwardly written, about a God of chance.

John D. Barrow, an astronomer with the University of Sussex, and Frank J. Tipler, a physicist at Tulane University, have finally released *The Anthropic Cosmological Principle* (Oxford University, $29.95, 706 pp.). Expected several years back, but delayed, here are pages of erudite evidence that the universe is startlingly put together—from the infinitesimal particles of microphysics to the almost infinite astronomical scales. Change by a few percent any of the fundamental dimensions and constants of physics and the universe goes blank, unable to produce stars, planets, life, and mind.

D.J. Bartholomew's *God of Chance* (SCM Press $9.95, 181 pp.), though released in England two years back, is just coming on the scene in the United States, where it is now being distributed by Fortress Press. Bartholomew, professor of statistics at the London School of Economics, argues that the prevailing view that chance is inimicable to purpose is a misunderstanding. Rather, a universe with fundamental randomness is the simplest and most efficient means by which God can create earth's rich displays of life and personality. After we understand statistics, an omnipotent God neither logically nor empirically needs the old-fashioned divine determinism.

It will be difficult for hard-nosed scientists not to be jolted by some of Barrow and Tipler's evidence for the fine-tuned universe. Carbon just manages to form in the stars, and, once formed, barely escapes complete conversion to oxygen.



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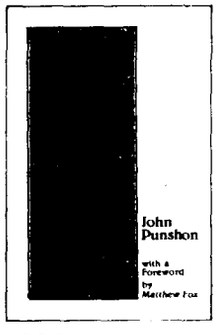

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Change the critical levels half a percent and there is no life. It will be difficult for settled believers not to be jolted by some of Bartholomew's questions. Did God leave to chance the sex of Jesus, or the manner of his death, or even whether he would be Savior?

The third book is Ernan McMullin's, *Evolution and Creation* (University of Notre Dame, $24.95, $12.95 paper, 307 pp.). McMullin, a philosopher of science at Notre Dame, has gathered a dozen scholars from molecular genetics to biblical studies to argue the compatibility of evolution and creation. An index of the strength of his anthology is the warning of Michael Ruse, a leading philosopher of biology, to scientists and philosophers who "may think that *Evolution and Creation*, taking religion seriously, lies beyond the scope of their concern. They could not be more wrong."

Hillesum, 1941-1943, translated by Arno Pomerans (Pantheon, $12.95, 226, pp.) assembles the deeply moving personal journals of a twenty-seven-year-old Jewish woman written during the Nazi occupation of Holland, a work that breaks off abruptly with her deportation to Auschwitz in 1943. By turns earthy, lyrical, and relentlessly honest in their pursuit of self-understanding, these journals are the record of an extraordinary process of spiritual maturation and development. Indeed, this book might have been better named "A Completed Life," for it witnesses to the possibility of a wholeness and integrity that can be achieved in the midst of great suffering even at any early age. In a course on the life cycle, it is useful to counter the perception that one must live long enough to attain the wisdom Erikson located at the end of a full life. This year the correspondence of Etty Hillesum from the Dutch deportation camp, where she worked tirelessly on behalf of her fellow Jews before herself joining the transport east, has also been collected and published as *Letters from Westerbork* (Pantheon, $14.95, 155 pp.). This book, which includes photographs of Etty and many of the persons mentioned in her letters and diaries, will be welcomed by all those who are coming to know and reverence this remarkable human being.

Under the heading of works that stand back from the immediate account of lives-in-process to reflect upon them psychologically and theologically, there have been several published in 1986 that

John McDargh

JOHN McDARGH *teaches courses in the psychology of religious development as associate professor in the department of theology, at Boston College. He is the author of* Psychoanalytic Object Relations Theory and the Study of Religion *(University Press of America, 1983).*

Inevitably one scans the publishers' notices and haunts the bookstores with some agenda in the back of one's mind. For me this past year it has been to locate texts which might contribute something to a graduate course on adult religious development I have been working on for this spring. I find myself on the lookout for two sorts of books: ones that offer the student (and the teacher) an entree into the interiority and unfolding of a human life over time, and ones that offer some psychological and theological "tools to think with" about that life and its meanings.

In the latter category the graced discovery of this past year for me has been a book originally published in 1983. *An Interrupted Life: The Diaries of Etty*

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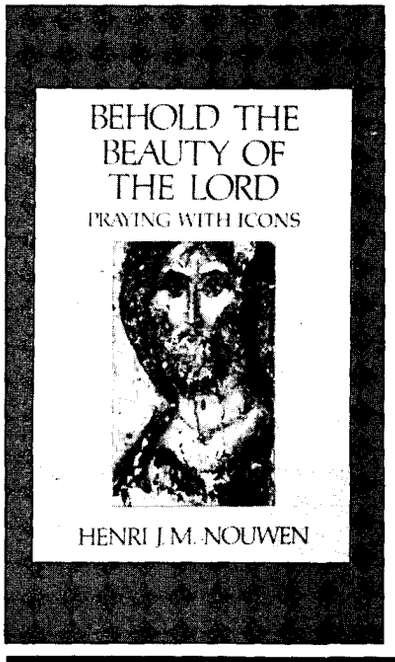

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have original contributions to make. Walter Conn's *Christian Conversion: Developmental Perspectives on Autonomy and Surrender* (Paulist, $12.95, 352, pp.) is a carefully worked out critical correlation of the work of several generations of developmental theorists (Piaget, Kohlberg, Fowler, Kegan, and Gilligan) with the cognitive model of Bernard Lonergan. As a case study upon which to test its foundational thesis, that all of these thinkers converge upon an understanding of authentic human development as a process of self- transcending subjectivity, the book examines the life of Thomas Merton. This is a work that I predict will become a standard text in graduate courses in this area.

Graduate students and their age cohort are also in many ways the object of the reflection contained in Sharon Parks's *The Critical Years: The Young Adult Search for a Faith to Live By* (Harper & Row, $16.95, 245, pp.). Parks creatively extends and nuances the faith development model of James Fowler to interpret the faith crises peculiar to those persons in what Levinson described as the stage of "novice adulthood." It is also a text which has something very strong to say to those of us who call ourselves professors and wonder what that has to do with professing.

Lucy Bregman's latest book, *Through the Landscape of Faith: Christian Life Maps* (Westminster, $9.95, 119 pp.), looks at the informing character of baptismal imagery in the Christian tradition in relationship to the models or maps of adult development which psychology puts forward. Here, as in the Conn book, there is a serious but non-polemical concern for defining normative development in a way that respects the claims of both our Christian spiritual traditions and the best social science to hand.

For something altogether different, which pushes the reader beyond the conventions not only of psychology but of Western thought in general, Ken Wilber, Jack Engler, and Daniel P. Brown, *Transformations of Consciousness: Conventional and Contemplative Perspectives on Development* (Shambhala Press, $14.95, 343 pp.). The authors attempt here a "full-spectrum" model of human growth which integrates an object-relational psychoanalytic perspective with the stages of contemplative development derived from Eastern, and especially Buddhist meditative practice. If one important contribution of a book in this field is that it "open one's accounts with reality" (to use William James's phrase), then the Wilber, Brown, and Engler work exposes us to deposits from reflective resources largely untapped to date. For the Western reader inspired by the text who may want to find a way back home, the book contains an unexpected offering, a final chapter by John Chirban on "Developmental Stages in Eastern Orthodox Christianity."

Finally, it is a persistent problem in courses that build upon the insights of neo-psychoanalytic literature but do not teach that literature directly, how to provide a general understanding of what is at issue in these revisions of Freud (especially when the major theorists themselves are notoriously difficult to read and seldom as entertaining as Freud him-

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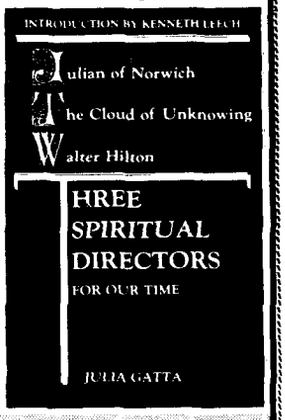

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self). One valuable resource newly available is Michael St. Clair's *Object Relations and Self-Psychology: An Introduction* (Brooks/Cole, $17.00, 196 pp.). This very accessible small book usefully lays out the core ideas of such theorists as D.W. Winnicott, Melanie Klein, W.R.D. Fairbairn, and Heinz Kohut, providing a handy glossary, an extensive bibliographical essay, and illustrative case material.

Edith Wyschogrod

EDITH WYSCHOGROD *teaches philosophy at Queens College of the City University of New York. Her latest book is* Spirit in Ashes: Hegel, Heidegger and Man-Made Mass Death *(Yale, 1985).*

The thesis that Christian Europe as a spiritually tenable entity comes to an end with World War II is sustained in two powerful works of fiction, Aharon Appelfeld's *To the Land of the Cattails* (Weidenfeld and Nicolson, $14.95, 149 pp.), and the English translation of Herman Broch's "mountain novel" of 1935, *The Spell* (Farrar, Straus, Giroux, $22.50, 391 pp.). The Appelfeld book is a requiem not only for the Jews of Europe but also for a Christianity still rooted in the ancient synagogue. Soon to be caught up in the impending cataclysm, Toni, a beautiful Jewish woman, decides to return to her birthplace, Bukovina in (then) Rumania, the land of the cattails, to seek the forgiveness of her parents for her dissolute life in Vienna. She is accompanied by her half-gentile son, Rudi, whose love for his mother is marred by the pull of boorish pleasures and his mother's despairing moods. In their journey across villages and fields dotted with taverns and inns, way-stations of an apocalyptic dreamscape, mother and son eat, drink, become ill, recover, encounter itinerant Jews and Ruthenian peasants (all described without folklorish fustian). Towards the end of the journey, Toni rushes ahead alone to the home of her ancestors. Although it may seem that Rudi can choose another life, he is doomed by love for his mother to the fate that awaits her. Appelfeld's work can be read as a deeply Jewish latter-day Gospel. Thus, after the death of the Jewish innkeeper, Rosemarie, the guests sip coffee and eat honeycake sacramentally, "twelve altogether" and as the Jews await deportation, Arna, Rudi's companion, reassures them, "In a little while you'll meet again." From the beginning, the reader knows the terror of the final words: "It is accomplished" (John, 19:20).

Between myth and history, Broch's sprawling work recounts the effect upon an Austrian mountain village, Kuppron, of a charismatic drifter, Marius Ratti, a Hitler-like figure who insinuates an ideology of chastity and anti-technology into the earthy worldview of the villagers. His madness can only be appeased by a purificatory blood sacrifice.

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Pseudo-archaic religious practice is contrasted with the wisdom of the mysterious Mother Gisson and with the novel's narrative voice, the doctor who understands, even if he cannot resist, the taproot of Marius's demonic vision. Humankind hungers for transcendence after the hold of Christianity has weakened, but the embrace of utopian sectarianism is seen to end in disaster.

Those interested in philosophical theology can turn to the work of perhaps the most important present-day Jewish thinker, French phenomenologist Emmanuel Levinas. While translations of his major works are available in English, their philosophical and linguistic complexity makes access to them difficult. Now there is an excellent introduction to Levinas's thinking, *Ethics and Infinity: Conversations with Philippe Nemo* (Duquesne University Press, $9.50, 126 pp.). In a series of radio interviews, Levinas explicates the contrast between historical and ethical existence. Human history, institutions, and knowledge form a structural totality, one that is inherently violent. This totality can only be pierced by the connection to the other person, a relation of "one for the other." Transcendence is inscribed in the interhuman as a responsibility for the other that cannot be refused. These interviews explore the relation of the Bible to philosophy, of ethical existence to the infinite, of the human face to ethics and language.

If one prefers religious experience to ethics as providing a warranty for transcendence, there is Wayne Proudfoot's clearly reasoned cautionary account of this concept, *Religious Experience* (University of California, $25.00, 263 pp.). Proudfoot argues that the idea of religious experience, a product of post-Enlightenment thought, arises in order to free religious belief and practice from dependence on the conceptual structure of metaphysics. But Schleiermacher, Rudolph Otto, William James, and others who argue for the self-warranting character of religious experience trade on ambiguities connected with the term "experience" and fail to grasp the role of the subject's tacit explanatory categories in identifying an experience as religious. In the course of his analysis, Proudfoot describes the work of the concept's proponents as well as his own view that religious experience depends on complex beliefs and linguistic structures. Any effort to uphold the idea of such experience as unmediated feeling subject only to internal explication will have to contend with Proudfoot's arguments.

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Nancy M. Malone

NANCY M. MALONE, O.S.U., *edits the quarterly journal,* Religion and Intellectual Life *at the College of New Rochelle in New Rochelle, New York.*

Of the books I read in 1986, the one most valuable to me professionally is Sharon Parks's *The Critical Years: The Young Adult Search for a Faith to Live By* (Harper & Row, $16.95, 245 pp.). Do not be misled by the title; it is not another "youth ministry" book. It is rather a well-researched, thoughtful, challenging analysis of and prescription for the "role of higher education in the pilgrimage toward a critical and mature adult faith." Defining faith as "the activity of seeking and composing meaning in the comprehensive dimensions of our experience," Parks uses developmental theorists, especially Fowler, in a mercifully lucid way to ground her understanding of "the motion of faith," the *continual activity* of composing meaning throughout one's life. Since "the quality of faith utterly depends on the adequacy of the images it employs and how these images are held," she examines higher education as a community of imagination (Isn't that nice?), exerting powerful influence on the young adult through its faculty, its curriculum, and its "hidden curriculum," i.e., the images embedded in every institution as a whole. Drawing on impeccable theological and developmental sources, *The Critical Years* is gracefully written and contains a nice dash of personal anecdote.

Both of Sandra Schneiders's books *Women and the Word: The Gender of God in the New Testament and the Spirituality of Women* (Paulist Press, $2.95, 81 pp.) and *New Wineskins: Reimagining Religious Life Today* (Paulist $10.95, 309 pp.) are important to me—as a woman and as a woman religious. The first deals with the dominance and embeddedness of male/masculine imagery for God in Christian Scripture, theology, and spirituality, and the difficulty that this metaphoric hegemony causes women. Schneiders argues carefully and convincingly for the importance of restoring the feminine to the deity, not only for the sake of women in the church, but because "it is crucial that we cease to trivialize this issue and begin the long process of conversion from *idolatry of maleness* (italics mine) toward the worship of the true God in spirit and in truth."

With degrees from the Institut Catholique and the Gregorian University, and a vowed religious since before Vatican II, Schneiders is well-qualified to offer us theological reflections on con-

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temporary religious life. Indispensable reading for vowed religious in my judgment, *New Wineskins* carries broader ecclesial import as well, and would make fascinating reading for all Catholics.

Finally, tracking two of my "heroes"—Dorothy Day and Bernard Lonergan— I enthusiastically recommend Jim Forest's fresh, factual, and non-tendentious *Love is the Measure; A Biography of Dorothy Day* (Paulist $14.95, 224 pp.) and Tad Dunne, S.J's *Lonergan and Spirituality: Towards a Spiritual Integration* (Loyola University, $12.95, 230 pp.). Dunne's book is making it possible for this Lonergan amateur to engage in an "attentive, intelligent, reasonable, and responsible" study of the Great Man. I love this book.

Gabriel Moran

GABRIEL MORAN *is the director of the Program in Religious Education at New York University. His books include* Education Toward Adulthood *and* Interplay: A Theory of Religion and Education.

The past year was a spare one for books in religious education. However, that state of affairs is not unusual for people who work at the meeting point of religion and education. Textbooks keep pouring forth from religious publishers, but there are few books that either break new ground or give a comprehensive account of the activity of religious education. The most imaginative contributions are concerned with healing the divisions that can make religion a threat rather than an educational help.

Religious Education and the Future, edited by Dermot Lane (Paulist, $9.95, 174 pp.) makes few predictions about the future. Its importance lies in bringing together a group of Roman Catholic scholars from Germany, France, the United States, England, and Ireland. Religious education cannot be considered exclusively from within one's national boundaries, a fact that interestingly enough is more evident within Ireland than the U.S. The book is the result of a lecture series at Mater Dei Institute, a fine catechetical center in Dublin.

The relation of morality to religion is a continuing question in all education. Moral education has become a publishing field of its own, but its relation to religion remains problematic. Although in many countries moral education is subsumed under religious education, moral education in the United States has had an anti-religious bias. *The Moral Life of Children* (Atlantic Monthly, $19.95, 302 pp.) by Robert Coles is a resistance to that trend. The book allows in religion simply by including religious voices in the midst of difficult moral situations. Coles keeps the voices of young children at the center, but he organizes the work around themes (e.g., the effect of movies, nuclear warfare) that make for easier reading than some of his previous books.

Religious education eventually has to include all religions, but in the Western world we are still trying to open dialogue between Jew and Christian. *The Sermon on the Mount* (Orbis, $9.95, 148 pp.) is the most recent of Pinchas Lapide's contributions that might startle a Christian reader. Lapide's Jewish rendering of Matthew's Gospel opens up the text with all kinds of insights that reveal the power and realism of Jesus' words. Here is a Jew who criticizes Christians for not understanding and practicing Jesus' teachings.

Religious education is an example both of the division between men and women as well as a place of possible reconciliation. The educational conflict in this area is well explored in *Women's Ways of Knowing* by Mary Field Belenky and others (Basic Books, $19.95, 272 pp.). Their theory of how women's thinking develops is based on interviews with a wide range of women. The educational implications are helpful although the book has little to say about religion.

The relation of human and nonhuman animals is a question of great importance in most religions. Christianity provided a premature answer by elevating "man" over nature, treating everything nonhuman as mere means. Some of the protest against "speciesism" these days is on the kooky side; nonetheless, there is a real issue here that is central to moral and religious rethinking. Tom Regan's *Animal Sacrifices: Religious Perspectives on the Use of Animals in Science* (Temple University, $24.95, 288 pp.), is an excellent collection of essays by himself and others on the treatment of nonhuman animals in the major religions of the world. James Gaffney provides a very helpful piece on the Catholic church's history.

Finally, for an engaging piece of writing, there is James Carse, *Finite and Infinite Games* (Free Press, $13.95, 144 pp.). Carse is a spectacularly popular teacher of religion at New York University, and the reason why can be glimpsed from this book. It is filled with catchy examples and clever twists that force the reader to confront ultimate questions. One might disagree with his premise and therefore not like his conclusion; his argument, nevertheless, is almost irresistible. Respectful and playful disagreement should not be excluded from religious education.

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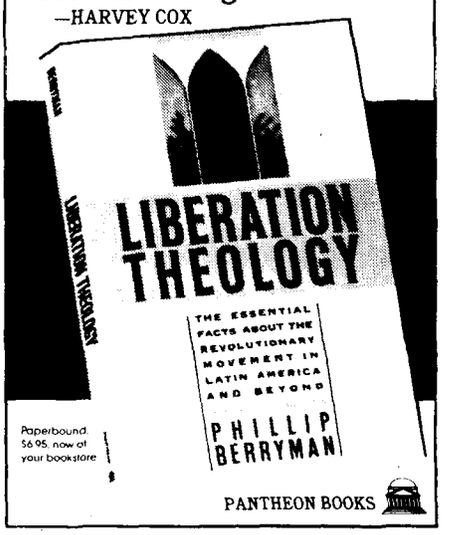
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Sally Cunneen

SALLY CUNNEEN *teaches English at Rockland Community College (SUNY). She is founding editor of* Cross Currents *and the author of several books including* Contemporary Meditation on the Everyday God.

The three books I recommend to a large audience are diverse in subject but have a common assumption: that we must exercise all our human capacities in order to be responsible believers today.

First, Albert Plé's *Duty or Pleasure? A New Appraisal of Christian Ethics* (Paragon Books, $21.95, $12.95 paper, 238 pp.) asks us to re-envision a long but unhealthy tradition of moral teaching based on "authority" and punishment. The fruit of the French Dominican's long career as moral theologian and psychotherapist as well as distinguished editor of *La Vie Spirituelle*, his analysis cuts through the centuries and standardized verbiage to pose a traditional and healthier morality based on the human desire for happiness. Plé finds continuity between the Greek philosophers and the counsel of Jesus in this approach, which culminated in the teachings of St. Thomas Aquinas. The deepseated need for security which developed in Europe in the fourteenth century turned both Western politics and religion to a more authoritarian, external focus, thereby removing the subjective and affective elements from "good" behavior and divorcing both from the intellect and the community. This learned courageous book provides insight into our own tradition as well as the current conflicts among Christians, and at the same time it helps us recapture the vision of a more authentic human morality that is still attainable.

That moral and religious growth are an integral part of our overall personal growth is the assumption behind *Women's Spirituality: Resources for Christian Development,* edited by religious studies professor Joann Wolski Conn (Paulist, $10.95, 327pp.)

Relating new psychological information on human development throughout the life cycle to spiritual development, it moves toward a last section "Re-envisioning the tradition of Christian Spirituality." The collection contains seminal articles by feminist theologians (Carr, Schneiders), psychological theorists (Gilligan, Miller, Kegan), and saints and doctors of the church (Catherine of Siena, Teresa, John of the Cross). Because the feminist perspective here is grounded in the human, with respect for differences, this unique resource book should interest men as well as women.

In *Creation and Human Dynamism: A Spirituality for Life* (Twenty- Third Publications, $5.95, 100 pp.), Joseph G. Donders shares his reflections on the Gospel message in the light of insights gained over many years teaching Religious Studies in Nairobi, Kenya. Not the need to be redeemed from sin, but rather the promise of fullness of life is what continues to attract Africans to Christianity. It is an emphasis we need as well. Meditating at length on the meaning of Jesus, "Abba" and "Amen," Donders develops from them a program of prayer and action for Western Christians: first, to sensitize them to different cultural forms of worship and theology within the human family, and second, to help us all find the source of our spiritual experiences in daily activities and relationships.

James F. White

JAMES F. WHITE *is professor of liturgy at the University of Notre Dame.*

In the past twelve months we have welcomed several books long awaited in the field of liturgical studies. They represent the pulling together in a comprehensive way of much recent research, especially of a historical nature.

Long a classic study, Cyrille Vogel's *Medieval Liturgy: An Introduction to the Sources*, has been translated and revised by William G. Storey and Niels K. Rasmussen, O.P. with the collaboration of John Brooks-Leonard (Pastoral Press, $24.95, 443 pp.). This superb introduction to the documents for the study of this period provides the basic liturgical information on the period for students of art, music, architecture, theology, and social history. Unfortunately, the other periods—early Christian, Eastern, Reformation, and Modern—have, as yet, no such comprehensive guides to key sources. The editors have not only provided a most readable English translation; they have updated the bibliographical information and added much new material not found in the last (1975) edition by the late Professor Vogel. Indeed, the volume's usefulness has been improved so much that one reviewer commented it should now be retranslated back into French!

I have a friend who has a motto on his desk: "Nothing is as simple as it seems!" That has been the case with regards to our knowledge of the beginnings of the Christian calendar. Each year brings more questions about matters we thought were safely resolved. Thomas J. Talley provides the most searching analysis of what we now really do know in *The Origins of the Liturgical Year* (Pueblo, $17.50, 254 pp.). Talley questions many common assumptions about the Christian cycle of time, probing into the origins of the paschal and nativity cycles and the time associated with the process of conversion. In so doing, he pushes (tentatively) our knowledge of the Christian organization of time back to an even earlier stage than formerly considered possible.

The liturgy of the hours has attracted attention in recent years, partly as the least successful of the post-Vatican II reforms. Now we have a comprehensive historical study by Robert Taft, S.J., *The Liturgy of the Hours in East and West* (Liturgical Press, $14.95, 421 pp.). Taft combines careful study of the origins of the divine office with analysis of its development in both East and West. Then, equally important, he essays a theology of the liturgy of the hours. This is historical writing at its best, terse and lucid, combined with theological insight. This

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will likely be the standard book on the subject for years to come.

No book combines better reference materials on the reforms of recent years (as well as those of past history) than *The New Westminster Dictionary of Liturgy and Worship*, edited by J.G. Davies (Westminster, $29.95, 544 pp.). Here indeed is "God's plenty!" Professor Davies has selected authors from many parts of the world to provide a wealth of new material, much of it not even contemplated at the time of the previous (1972) edition. For better or for worse, the tilt is toward the British Isles (the Plymouth Brethren receive far more space than the Mormons), but a careful attempt has been made to reach out to all branches of Christianity. The new edition proves this will continue to be the reference book on Christian worship to which one turns first and most frequently.

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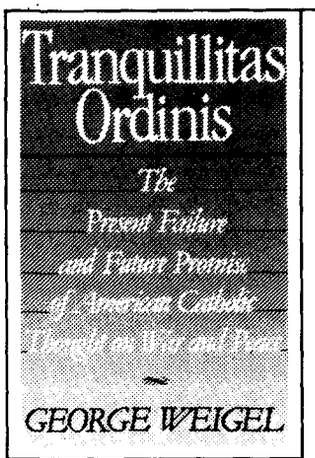
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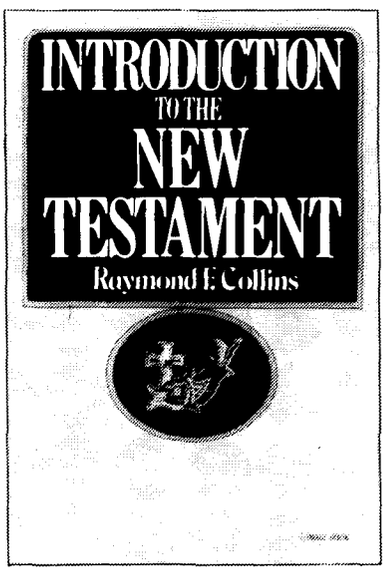

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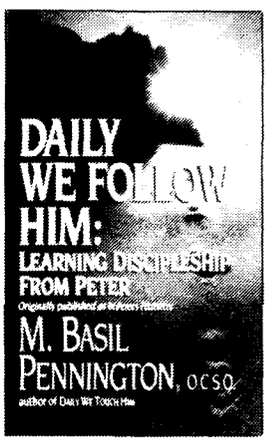

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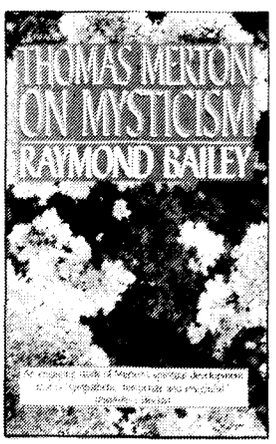

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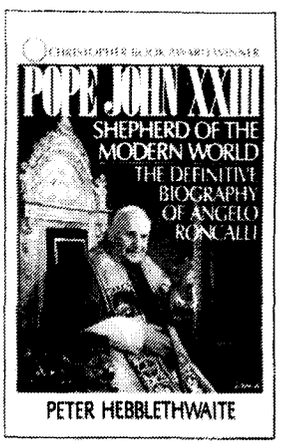

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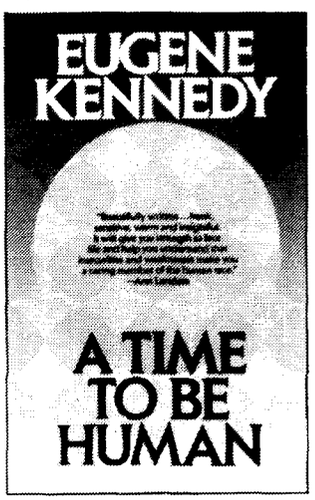

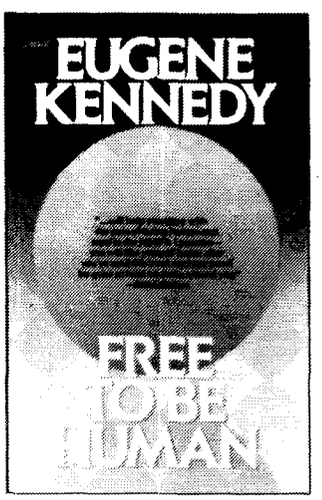

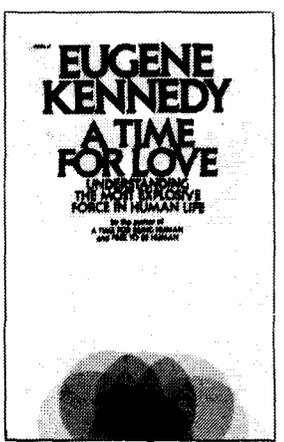

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